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ABSTRACT

STRATEGIES OF TEAM FORMATION IN A MULTI-STAFFED CHURCH

by

Larry C. Becker

Adviser: Walton A. Williams

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: STRATEGIES OF TEAM FORMATION IN A MULTI-STAFFED CHURCH

Name of researcher: Larry C. Becker

Name and degree of faculty adviser: Walton A. Williams, DMin

Date completed: May 2009

Problem

This project sought factors that bring about the formation of pastoral teams.

Method

Methods included the study of current literature, testing a hypothesis, administering a self-developed survey with pastoral teams in the Southeastern California Conference of Seventh-day Adventists, and work with the Redlands Seventh-day Adventist Church pastoral team. Data was gathered from 30 churches, totaling 77 pastors and results were tabulated with SPSS software.

Results

Analysis of the teams in the main cohort and Redlands revealed both support for the hypothesis and factors of team formation. These pastoral teams formed in a culture, in relationship, with trust, mutual respect, and loyalty.

Conclusions

Variables revealed that these teams also formed healthily with clear strategies and plans, open and honest communication, and regular time spent together in defined ministry roles.

Andrews University
Seventh-day Adventist Theological Seminary

STRATEGIES OF TEAM FORMATION IN A MULTI-STAFFED CHURCH

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Larry C. Becker

May 2009

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STRATEGIES OF TEAM FORMATION
IN A MULTI-STAFFED CHURCH

A project
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

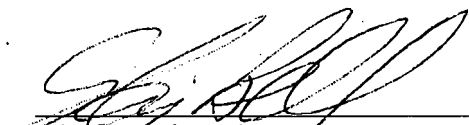
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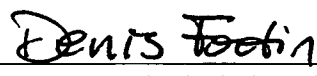
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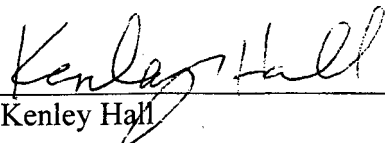
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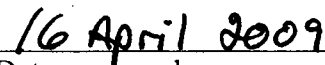
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Date approved

DEDICATION

I dedicate this written work on team formation to those teams I have served on in my pastoral ministry: The Kenneth Cox Ministries and the Southeastern California Conference of Seventh-day Adventists as an Associate Evangelist; Carmichael Seventh-day Adventist Church in Sacramento, California, as an Associate Pastor; Southern New England Conference of Seventh-day Adventists as Ministerial & Sabbath School Secretary; and Redlands Seventh-day Adventist Church, where I currently serve as Senior Pastor.

TABLE OF CONTENTS

LIST OF TABLES	vii
ACKNOWLEDGMENTS	viii
Chapter	
I. INTRODUCTION	1
Purpose of the Project	5
Justification of the Project	6
Definitions of Terminology	7
Limitations of the Project	8
Methodology	8
II. UNDERSTANDING THE TEAM MODEL OF LEADERSHIP	9
Forming Relationships	11
Trust Factor	13
Building Unity	15
Developing a Shared Vision	18
Leaders of Leaders	20
Summary	23
III. A THEOLOGY OF TEAM LEADERSHIP	25
A Triune Picture of Team Leadership	25
God the Father's Role	30
God the Son's Role	31
God the Spirit's Role	33
The Role of the Godhead with Believers	34
Jesus' Demonstration of Team Leadership	36
He Called Them into Relationship	36
He Gave Them a Focus	38
He Gave Them a Purpose	39
He Empowered Them	40
He Gave Them a Sense of Cohesion	42
He Modeled a Mentoring Relationship	43
He Held His Team Accountable	44
He Empowered Women	45
Pauline Team Leadership in the Early Church	46
I Will Lift Up the Weaker One	47
I Will Cover You	49
I Will Share with You	50
I Will Bestow Great Honor on the Humble	51
I Will Stand with You	52
I Will Consider You as an Equal	53
I Will Celebrate with You	54
Summary	55

IV.	LITERATURE REVIEW OF BOOKS AND ARTICLES	56
	Introduction	56
	Culture and Team Formation	57
	Defining and Understanding Culture	57
	Creating and Changing Culture	59
	Developing an Organizational Church Culture	61
	Foundation of Team Leadership	64
	Team Context	65
	Team Chemistry	66
	Team Collaboration	68
	Team Performance	71
	Possible Factors of Team Formation	73
	Building Trust	73
	Mastering Conflict	74
	Achieving Commitment	75
	Embracing Accountability	76
	Focusing on Results	77
	Summary	79
V.	ANALYSIS OF TEAM PASTORS SURVEYED	81
	Introduction	81
	Methodology	81
	Survey Tabulation System	83
	Profile of Respondents	83
	Survey Results and Analysis	85
	Section One—Teamwork Components	85
	Section Two—Behaviors and Attitudes	90
	Section Three—Open-ended Questions	92
	Application of Variables	95
	Team Pastor Interviews	98
	Top Team Priorities	99
	Goals and Balancing Team Time	100
	Job Accountability	101
	A Team Win	102
	Number One Priority in Team Formation	103
	Summary	104
VI.	ASSESSMENT OF PASTORAL TEAM FORMATION	106
	Introduction	106
	A Historical Perspective	106
	Comparison Study	107
	Growth as a Leader	109
	Comfortable Transparency between Team Members	109
	Staff Meetings Demonstrate Working as a Team	110
	Sharing Input and Being Open and Transparent	110
	Challenges Faced in Team Formation	113
	Team Context and Church Culture	114
	Trust and Mutual Respect	115
	Communication within the Team	115
	Team Dialogue and Togetherness	116
	Loyalty to the Team	117
	Developing Close Relationships	117
	Influence of Team Members	118

Pursuit of a Vision	119
Summary	120
VII. FACTORS OF TEAM FORMATION AND DIAGNOSIS AT REDLANDS	122
Introduction	122
Factors of Team Formation	122
Teams Form in a Culture	122
Collaborative Roles and Results	122
Clear and Open Communication	123
A Compelling Vision	123
Clear Goals and Strategies	123
Developing Shared Relationships	123
Team Chemistry	124
Paradoxes and Diagnosis	124
Growth as Leaders	124
Comfortable Transparency	124
Working as a Team in Meetings	125
Speed of Trust	125
Recommendations	125
Focus on Developing Relationships	125
Affirmation of Individual Qualities	125
Development of Areas from HRDQ Profile	125
Outside Consultant Coach	126
Staffing for Growth	126
Self-Awareness First as Team Leader	126
Summary	126
Appendix	
A. Quinn and Rorhbaugh's Competing Values Culture Framework	128
B. The Survey Sample	129
C. Survey Main Results	133
D. Questions 1 through 13—Second Tabulation Comparative Results	137
E. Question 14—Second Tabulation Comparative Results	138
F. Frequency of Response and Variable Listing	140
G. Strategies of Team Formation Worksheet	143
BIBLIOGRAPHY	144
VITA	150

LIST OF TABLES

1. Respondents Demographic	84
2. Team Pastors Time of Service	84
3. Positions of Team Pastors	85
4. Time Served on Current Team	85
5. Responses to Questions 1 through 13	86
6. Responses to Question 14	90
7. Responses to Question 19	93
8. Responses to Question 20	94
9. Responses to Question 21	94
10. Emerging Variables	96
11. Hypothesis and Survey Findings Comparison	98
12. Questions 1 through 13 Response Comparison	108
13. Question 14 Response Comparison	112

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CHAPTER 1

INTRODUCTION

The concept of team formation has been utilized by the business community for many years, primarily for setting goals. Lee Iacocca, chairman of Ford and subsequently Chrysler, provides an example of how a leader's focus on goals can result in team cohesion; an important component of team formation. Iacocca was adamant about his staff maintaining a quarterly review system and felt that if their stockholders had such a system, why not their executives? He says, "For the most part, the quarterly review system is self-regulating; it works best when I don't interfere. When it runs itself, it keeps people glued together in a constructive way, headed toward appropriate and agreed-upon objectives. You can't ask for more than that."¹ Setting goals and pursuing them motivates a team to check off with each other—or as Iacocca says, "keep glued together."²

Another example of team formation was that of Jack Welch, the former chairman of General Electric. He identified another important concept of team formation—mentoring. He said, "It was the late nineties and we were in the midst of the dot-com era."³ The internet was fast becoming commonplace and Welch admitted, "Us Neanderthal types *needed* three to four or more hours a week,"⁴ to learn how to be internet savvy. Welch became acquainted with the company's thirty-six-year-old CEO of the consumer finance unit in London. The CEO happened to mention during a business review that he had just met with his mentor. Welch asked him,

¹Lee Iacocca, with William Novak, *Iacocca: An Autobiography* (New York: Bantam Book, 1984), 47, 50.

²Ibid.

³Jack Welch, with John A. Byrne, *Jack: Straight from the Gut* (New York: Warner Business Books, 2001), 346, 347.

⁴Ibid.

“Your mentor? Why aren’t *you* mentoring the high potentials?” “No, this is something different,” he said. “I have a 23-year-old spending three to four hours a week teaching *me* how to use the Internet—I am the mentee!”⁵

Another component of understanding team formation is the relational dynamic. Daniel Goleman, the renowned author of *Emotional Intelligence* teamed up with EI researchers Richard Boyatzis and Annie McKee to explore the role of emotional intelligence in relationship to leadership. In their study of the emotional reality of teams, they discovered a top corporate management team that had accepted the charge: “to find ways to address the fact that the firm was perennially locked in what they called ‘flat growth.’” Translation: They were losing their edge.”⁶ The team simply could not make the big decisions, regardless of how important. The more urgent the decision, the more they put it off. What was going on with such a team? They conducted a leadership audit of team members and uncovered the truth: “Virtually every one of them was uncomfortable with interpersonal disagreements—the *team* had never come to the collective realization that open discussion and disagreements about ideas—as opposed to attacks on people who hold disparate views—sharpen decision making.”⁷ Surprisingly enough, when people determine they can learn and grow in relationship to each other—then the seeds of team formation germinate and a team actually begins to form as a team. All team formation occurs within a relational context.

Team sizing by the leader is another component of team formation. George Barna says, “A large group cannot lead.”⁸ He observes that “once a team gets beyond six people, it becomes unwieldily and degenerates into compromises that reflect the lowest common denominator.”⁹ Here is when a group or team can lose focus on their vision. They can easily get off track and

⁵Ibid.

⁶Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence* (Boston: Harvard Business School Press, 2002), 171.

⁷Ibid.

⁸George Barna, *The Power of Team Leadership: Achieving Success Through Shared Responsibility* (Colorado Springs: Waterbrook Press, 2001), 24.

⁹Ibid.

pursue what Barna calls “some tangible outcome with which everyone is comfortable.”¹⁰ It takes a small group to lead and organizations are led by a team that is a small group. Barna adds, “Effective leadership teams typically have three to five people. Less than three leaves you without the horsepower to get the job done.”¹¹ When a leader is bringing his or her team together they must not lose sight of this vital component. I would agree with Barna when he says, “Leadership works best when it is provided by teams of gifted leaders serving together in pursuit of a clear and compelling vision.”¹²

What then are the benefits of the team approach? Teams versus individuals has been an issue which has been debated with merits for both. Nadler and Spencer observe that an individualist “is one who conducts their work on an individual basis; taking less time than teams do and can exercise greater personal control over the work and its outcome.”¹³ Teams, however, benefit from the “baking of ideas, generation of more ideas, increased ownership of product, increased commitment and motivation, wide range of views and perspectives, sharing of risks, transfer of expertise and social support.”¹⁴

Katzenbach and Smith provide the following insight on the team approach, “Teamwork represents a set of values that encourage behaviors such as listening and constructively responding to points of view expressed by others, giving others the benefit of the doubt, providing support to those who need it, and recognizing the interests and achievements of others.”¹⁵ The choices are clear, either doing a task alone or as a team. However, the benefits and advantages of being on a team are significant and substantial. Especially in larger, more complex organizations

¹⁰Ibid.

¹¹Ibid.

¹²Ibid., 8.

¹³David A. Nadler, Janet L. Spencer, and Associates, *Executive Teams* (San Francisco: Jossey-Bass, 1998), 5.

¹⁴Ibid.

¹⁵Jon R. Katzenbach and Douglas K. Smith, *The Wisdom of Teams*, 3d ed. (New York: McKinney & Company, 2003), 21.

where no single individual can adequately manage or have needed expertise in all areas to accomplish complex tasks.

Nadler and Spencer et al., share this poignant thought, “Leadership is becoming a team sport—Nowhere is this trend more dramatic than at the pinnacle of corporate leadership—the chief executive officer. As their jobs become more complex and demanding, many CEO’s have found it useful, if not necessary, to establish corporate-level leadership teams. . . . Such executive teams are a leadership model for this new era.”¹⁶

Likewise pastors have very diverse and demanding jobs themselves. The need exists for highly trained executive-level teams in our larger churches. Success of growing churches today is tied inseparably to pastoral teams that provide visionary, balanced, and healthy leadership to the body of Christ. Staff pastor and consultant, Billy Carter, says, “*If the church is a body*, its staff are limbs and organs. The ministry of the staff flows out of the ministry of the local church—which flows out of the presence of Christ in the body.”¹⁷ In forming an effective leadership team a pastoral leader must lead in what Phil Van Auken describes as “a fertile organizational climate,”¹⁸ where “ministry leaders can also do much to cultivate fertile circumstances for teamwork.”¹⁹

Gordon Ferguson and Wyndham Shaw, who are ministry leaders and elders in their local church in Boston, say, “Building team (Pastoral Teams) begins by defining what kind of team we will be and what we want to accomplish.”²⁰ Ferguson and Shaw say, “You can build a new team spirit into an old team (new coaches do this all the time) or build a new team, spirit and all.”²¹ Herein lies the challenge.

¹⁶Nadler, Spencer, and Associates, xi.

¹⁷William J. Carter, *Team Spirituality: A Guide for Staff and Church* (Nashville: Abingdon Press, 1997), 27.

¹⁸Phil Van Auken, *Managing Ministry in Christian Organizations: A Team Approach*, http://business.baylor.edu/Phil_vanauken/BookConGate.htm (accessed January 28, 2008).

¹⁹Ibid.

²⁰Gordon Ferguson and Wyndham Shaw, *Golden Rule Leadership: Building a Spirit of Team and Family in the Body of Christ* (Billerica, MA: Discipleship Publications International, 2001), 73.

²¹Ibid.

Thus, the purpose of this dissertation is to identify factors that may contribute to team formation within a pastoral context. My hypothesis is this—there are factors present within teams in the business community that when coupled with those which exist on pastoral teams, point to strategies of team formation. A literature review of both business and ministry books and articles that address team formation itself will aid in focusing on which factors contribute to strategies of team formation. Also, a survey instrument designed specifically for this dissertation project will be used to evaluate the factors that my hypothesis suggests will bring about team formation in multi-staff churches. With these results I will apply my hypothesis and compare these findings with my own pastoral team analysis at the Redlands Seventh-day Adventist Church. In conclusion a strategy of team formation will be proposed.

When I came to pastor at Redlands, it became clear that unity among the staff had been non-existent. The pastoral team had been broken up when pastors on the team became polarized, with members lining up on either side with the pastors. Deep wounds, with fractured relationships, existed in the church body and a time of healing, and realignment had ensued with two interim pastors serving over an eighteen month period. I will provide both a description of the circumstances that I inherited in the fall of 2004 and an assessment of which factors of team formation I gained from study with my pastoral team at Redlands. Both analysis, review of the data, and emerging strategies of team formation will comprise the balance of this dissertation project.

Purpose of the Project

The purpose of this project is to determine what factors contribute to the strategy of team formation among a pastoral team in a multi-staffed church. As mentioned, I am presently working in this situation as the senior pastor with three other pastors on staff.

In the Seventh-day Adventist Church in North America the majority of churches consist of a single pastor who is either a district pastor, bi-vocational pastor, or lay pastor. Hence the focus for most pastors is to lead as a sole pastor. It is actually known as leadership from a “single-

leader discipline.”²² This leadership role is one in which the recognized leader is in charge and responsible for helping set the direction and focus of the church. Does this mean, that in a multi-staffed church the single-leader role is discarded on the part of the staff pastor? I would submit the answer would be No.

There are times when a pastor in a multi-staffed church will serve as a single-leader, but most often in order to succeed they will be required to serve in a working-group; either with other pastors or with lay leaders on a team. Authors Katzenbach and Smith observe that when comparing the two disciplines: “Teams outperform individuals acting alone or in larger organizational groupings, especially when performance requires multiple skills, judgments, and experiences. Most people recognize the capabilities of teams; most have the common sense to make teams work.”²³

Justification of the Project

There are several important reasons for conducting this project. First, over the past ten years I have seen a significant movement within the secular market towards team formation. There has been explosive interest and growth in teaming up among leader groups. However, to my knowledge this has yet to be fully realized in the local church pastorate and within pastoral staffs, particularly in Seventh-day Adventist churches. Second, I will explore whether or not those strategies that work in the marketplace can be applied within a church setting.

William (Bill) Russell, the Hall of Fame center of the Boston Celtics, makes the following statement about his legendary team, “By design and by talent, [we] were a team of specialists, and like a team of specialists in any field, our performance depended on individual excellence and on how well we worked together. None of us had to strain to understand that we had to complement each others specialties; it was simply a fact, and we all tried to figure out ways to make the combination more effective.”²⁴ It does not seem to matter whether one is a basketball player,

²²Katzenbach and Smith, x.

²³Ibid., 9.

²⁴William Russell and Taylor Branch, *Second Wind* (New York: Random House, 1979), 126.

corporate executive, or a church pastor—what is required is that one be a team player. This project will seek to verify this assumption.

Third, this project is being fulfilled in the context of a pastoral staff and, thus, it is vital to know what may apply conceptually on paper and what applies right beneath one's feet, in ones own parish and among their own staff.

Finally, it is my hope that this project will be a catalyst to encourage team formation in the pastorate. We need to be good at being a more effective team.

Definitions of Terminology

In this section the terms *team*, *pastoral staff*, and *formation* will be identified and discussed. The word *team* will refer to a group of two or more pastors who are members of a pastoral staff in a local church. They have different roles, but also similar or shared goals. Their temperaments are different, and they have varying skill and gift sets. The term, *pastoral staff* refers to licensed and/or ordained pastors who are full-time, salaried employees. They serve in specific roles and have been on staff for different lengths of time. The term *formation* refers to the process as opposed to an event. *Formation*, as in putting up a building which takes time—one then secures a building site, draws up plans to fit the site, prepares the financing, secures the sub-contractors, and posts the construction dates. Only then are materials or supplies ordered. *Formation* of a pastoral team consists of all those things as well.

Katzenbach and Smith sound an alert when they say, "The bad news is that groups find it nearly impossible to avoid *getting* stuck when attempting to work as a real team—real teams are hard work because they set demanding targets and have to work in unnatural patterns."²⁵ Formation then means that the team will take on a different look each time you step back and study your team. Certainly you hope that with the strike of each hammer the formation gives indication of cohesion, union, clear purpose, and a vision for the team.

Katzenbach and Smith point out, "No performance ethic or culture, no matter how strong or well-balanced, will guarantee team formation; that responsibility belongs to the group

²⁵Jon R. Katzenbach and Douglas K. Smith, *The Discipline of Teams* (New York: John Wiley & Sons, 2001), 179.

members themselves.”²⁶ Thus, formation of a team is dependent on understanding that it is a process; an evolution which is always taking place. The choice of the team members to be part of the team is one they make. They must consistently place value on that choice while serving on the team. I would agree with Katzenbach and Smith that the responsibility of team formation rests squarely on the shoulders of those on the team. It is the patience and perseverance, inspired by the Spirit of God Himself, that will keep a team forming and growing together over time.

Limitations of the Project

The range of this project is determined by the literature available. The literature review focuses upon the current major secular works on team and executive team development. Few good books and articles have been written regarding pastoral team formation.

The churches and their staff that were surveyed are limited to two or more pastoral staff members. I will gather data from over seventy full-time pastoral staff members—the geographical context being in the Seventh-day Adventist churches of the Southeastern California Conference.

My focus was also confined to our church context at the Redlands Seventh-day Adventist Church, with particular emphasis on dynamics within our developing staff. Some limitations may have existed with the author, due to predispositions as well as health issues that arose during this project.

Methodology

In gathering data and interpreting it, a 10 point Likert Scale will be utilized to evaluate and statistically analyze responses. The survey concludes with a couple of open-ended questions; providing some objectivity in the survey instrument. The responses will be categorized and established probabilities will be measured against the factors seen in the literature on team building. I will compare these findings with my hypothesis to identify which factors contribute to team formation within a multi-staff, pastoral context.

²⁶Katzenbach and Smith, *The Wisdom of Teams*, 183, 184.

CHAPTER 2

UNDERSTANDING THE TEAM MODEL OF LEADERSHIP

In the workplace today, there is no longer the luxury of conducting oneself in a closed environment if you want to be effective and remain current with those you are either competing with or relating to in the business community. Decisions are needed and what happens at the top somehow must transmit to where the work is taking place. A new model of team has become a very compelling solution to accelerating or keeping up with the pace of business. The business of leading the church ought to weigh in on the development of the team model and thus I would like to present in this chapter the components of team.

Pastor Wayne Cordieiro says, “We were created to do church as a team.”¹ I would agree with that statement with one troubling observation. In looking at the Adventist church culture there appears to have been a move away from that model over the years to position ourselves in a way that looks more like the complete opposite of team. Cordieiro compares church as a team to his experience as a canoeist out on open water. He describes a native sea canoe, which has a stabilizer arm on one side and is known as a six-paddler or “wa’a.”² Each paddler mirrors the movement of the one in front of them and everyone on board rows in time with the lead stroker. Cordieiro says, “We did it together. We paddled as a team.”³ This defines what a team is—a group of people who have come together for a common purpose; going in the same direction with the same goal in mind and carrying like-passions and motivation to keeping going forward.

Blanchard, Randolph, and Grazier say, “To succeed in today’s complex and changing

¹Wayne Cordieiro, *Doing Church as a Team* (Ventura, CA: Regal Books, 2001), 20.

²Ibid., 17.

³Ibid., 20.

business environment, we must learn a new way of working in teams.”⁴ What is seen in this new way of working in teams is where the decisions are made closer to the point of activity; placing the authority and responsibility in the hands of the team who are doing the actual work. Our Adventist culture has held tight the reins in a closed circle; keeping those who serve from being part of the leadership team. If there is any confusion, Steve Lowney provides clarity when he says there is “an inappropriately narrow vision of leaders as only those who are in charge of others and who are making a transforming impact and who are doing it in short order. And the faster they do it, the more transforming it is, and the more people it affects, the hotter they register on the leadership thermometer.”⁵

It becomes quite obvious that this simple, but challenging shift to working as teams, moves in the opposite direction of the authoritarian leader. Such a shift is one that members of a department or pastoral staff long for and would welcome gratefully!

However, a key thought that is often raised when implementing a model of team leadership—“What will my role as senior pastor be in this new environment? If my team takes on more of the daily work decisions, what will I do?” It is this role of working autonomously that, in fact, frees the leader to do what is needed in making certain the team succeeds. Team leaders can “spend more time planning work, addressing issues that impede the team’s work, look ahead to consider new equipment that may be needed and spend more time coaching and counseling team members.”⁶ Planning work appears to overstate the role, but I take from this description the realization that, as senior pastor, I must keep the big picture in mind, while caring for the details of equipping and enabling the team to succeed. Ruth Tappen observes that “management is a formal, specifically designated position. Leadership, is an unofficial, achieved position. Management is an assigned role, leadership is an attained one.”⁷ I see my role as senior pastor

⁴Ken Blanchard, Alan Randolph, and Peter Grazier, *Go Team! Take Your Team to the Next Level* (San Francisco: Berrett-Koehler Publishers, 2005), 6.

⁵Chris Lowney, *Heroic Leadership* (Chicago: Loyola Press, 2003), 18.

⁶Blanchard, Randolph, and Grazier, 11.

⁷Ruth Tappen, *Nursing Leadership and Management* (Philadelphia: F. A. Davis, 2001), 6.

and team leader being a blend of both of these roles.

In this chapter I would like to identify those essential components found in the team model of leadership. These essentials are what have enabled me to understand clearly how the team model operates at the optimal level. Whether managing as a member on a team or leading, I would agree with Tappen when she says, “Leadership and management are not mutually exclusive. Instead they should be thought of as complimentary.”⁸

Forming Relationships

At the very heart of team formation is the birth of relationships: cordial, professional, and civil. Frank Lafasto and Carl Larson observe, “There are four overarching observations that bring about good relationships: (1) constructive for both people, (2) productive, (3) are characterized by mutual understanding, and (4) are self-corrective.”⁹ In becoming a team member I am committing to another person, or set of individuals, with whom I am dedicating my time and energy to forging an important relationship. M. Wheatley aptly says, “What gives power its charge, positive or negative, is the quality of the relationship.”¹⁰

“We live in an environment today,” says Drs. Les and Leslie Parrott, “Where we can pull money from a machine and never interact with a human bank teller, walk on a crowded sidewalk without meeting another’s eyes, and call telephone assistance only to get information from a computerized voice, it’s truly possible to be alone in a crowd.”¹¹ Even so, it is altogether likely for those on a team to function as though they are individualists and isolate themselves from the rest of the team. When forming relationships one must take the time to build a relationship. This requires taking time to get out of one’s office and to circulate with those on the team.

James Kouzes and Barry Posner provide an example of this in “Tom Melohn of North

⁸Ibid.

⁹Frank Lafasto and Carl Larson, *When Teams Work Best* (Thousand Oaks, CA: Sage Publications, 2001), 37, 38.

¹⁰M. Wheatley, *Leadership and the New Science* (San Francisco: Berrett-Koehler, 1999), 40.

¹¹Les Parrott and Leslie Parrott, *Relationships* (Grand Rapids, MI: Zondervan, 1998), 13.

American Tool and Die,”¹² whose story one can watch in the film *In Search of Excellence: The Video*. “Viewers’ responses are: “He was genuine, he was out on the shop floor, he showed that he believed in people, he didn’t just talk about recognition, he lived it.”¹³ His team says, “He is a wanderer, a walk-arounder, a leader who is right there with you. He’s a leader in the truest sense of the word—a venturer.”¹⁴ Without this kind of attention to relationship, there can be no real or substantive formation of a team. Sheila Grossman and Theresa Valiga, convey this thought, “Leaders need to concentrate first on the people who are working to achieve the goals and establish positive relationships between them.”¹⁵

In their study of over 600 teams, Lafasto and Larson conclude that “we think we are better at relationships than we really are.”¹⁶ I would agree. I see this being where I am struggling with my team presently (October 2007). Am I as good as I thought I was in bringing myself closer in relationship with my staff? Good relationships bring people closer, whereas bad relationships cause contact to decrease and become non-existent.

President Abraham Lincoln once made this comment about his general John C. Fremont, “His cardinal mistake is that he isolates himself, and allows nobody to see him; and by which he does not know what is going on in the very matter he is dealing with.”¹⁷ Teams survive and thrive on the cultivation of relationships. To ignore this need for nurture is to write what I would call the eulogy of the team. Also, as relationships are formed, it is essential that one can place unequivocal trust in the other person.

¹²James M. Kouzes and Barry Z. Posner, *Encouraging the Heart* (San Francisco: Jossey-Bass, 2003), 17.

¹³*Ibid.*, 17, 18.

¹⁴*Ibid.*, 24.

¹⁵Sheila C. Grossman and Theresa M. Valiga, *The New Leadership Challenge* (Philadelphia: F. A. Davis, 2005), 32.

¹⁶Lafasto and Larson, 39.

¹⁷Donald T. Phillips, *Lincoln on Leadership* (New York: Warner Books, 1992), 13.

Trust Factor

Trust is integral in developing a team; without it, it is virtually impossible to establish and grow the organization with a leadership team. Kouzes and Posner say, “Of all the attributes of credibility—there is one that is unquestionably of greatest importance. The dimension of honesty accounts for more of the variance in believability than all the other factors combined.”¹⁸ They call it a “credibility check”¹⁹ which they say can be simplified with a simple diagnostic evaluation—“Do I trust this person? If your response is “yes,” then follow. Even if your endeavor is unsuccessful, you will still respect yourself. If your response is, “I don’t know,” get more information, and fast. But if your answer is no, find another job or find another leader.”²⁰ When you trust those you serve with, then the other components will come, but trust is foundational.

Andy Stanley remarks, “Trust is the currency of relationships. Trust is not built on flawless character but on authenticity. I will extend trust to people who will admit their imperfections. It is people who defend their infallibility who make me suspicious.”²¹ Authenticity is something I as a leader agree can be “tendered in a relationship,”²² as Stanley points out. He adds, “But it is predicated on the fact that what you say, is what is heard later in future conversations. If you’re uncertain, then say so, but in the end, there needs to be clarity and follow-through as the leader in order to establish trust with the team.”²³

Patrick Lencioni writes, “My work with teams revolves around trust more than any other topic; no quality or characteristic is more important than trust.”²⁴ Growing trust levels is never something I can take for granted. “It is important,” says Lencioni, “for team members to answer

¹⁸James M. Kouzes and Barry Z. Posner, *Credibility* (San Francisco: Jossey-Bass, 1993), 24.

¹⁹Ibid.

²⁰Ibid.

²¹Andy Stanley, “Relational Currency,” *Catalyst*, October 2007, 126.

²²Ibid.

²³Ibid.

²⁴Patrick Lencioni, *Overcoming the Five Dysfunctions of a Team: A Field Guide for Leaders, Managers, and Facilitators* (San Francisco: Jossey-Bass, 2005), 13.

the question, “Do I trust this person?” and based upon the answer either work at building trust or understanding if there is a basis for building trust or even a team.”²⁵

I want to define what I see as trust on a team. Trust is feeling safe to grow and putting one’s full weight into a relationship—and in this case with those on my team. Howard and Bill Hendricks tell the story of Bill’s daughter, Bev, who said to her daddy as he was leaving on a trip, that she was determined to grow. They had just recently charted her height. Upon Bill’s return, Bev and her dad got a ruler and went to the door jam and took the measurement. “See, Daddy! See, I told you! I did grow!” Actually the mark could not have been more than millimeter or two higher. It was later that day that Bev asked, “Daddy, why do big people stop growing?”²⁶ Here trust is defined as a willingness to never stop growing and being transparent—being open to do so takes a desire to put myself at risk with another person.

I am discovering that to trust myself with my teammates is to become vulnerable with them and open; taking a risk to be open about one’s views, convictions, and the accompanying fears and weaknesses those may contain. Lafasto and Larson agree on this point of openness in saying, “Team members who are open are willing to deal with problems, surface issues that need to be discussed, help create an environment where people are free to say what’s on their minds, and promote an open exchange of ideas.”²⁷ In order to establish this level of trust, one must take the opportunity to communicate with team members on a frequent basis.

Jim Underwood, speaking of Mary Kay Ash, founder of Mary Kay Cosmetics, makes this point when he refers to the Mary Kay Leadership Practices Rules— “before doing something, ask yourself, ‘Will it impact on employee trust?’ Make building employee trust and confidence a top priority.”²⁸ As team leaders and member it is not wise to make mere assumptions regarding trust and base our anticipation of outcomes on such assumptions. When one has fully communicated

²⁵Ibid.

²⁶Howard Hendricks and William Hendricks, *As Iron Sharpens Iron* (Chicago: Moody Press, 1995), 119.

²⁷Lafasto and Larson, 8.

²⁸Jim Underwood, *More Than a Pink Cadillac* (New York: McGraw-Hill, 2003), 176.

their thoughts and desires to those on the team, it should go a long way in enhancing trust levels.

Back in August of 2007, I had major abdominal surgery. As a result of the surgery I had complications that required that I be readmitted to the hospital via the emergency room. In looking back on that experience I had to depend on two people whom I trusted implicitly: My wife, Laura, and my best friend, Chuck. As I went through the trauma of that August night, going back where I did not want to go, the dreaded hospital. I had to trust, put my full weight into relationships that I had forged over many years and allow them to make decisions in my behalf.

I can relate to the words of Dr. Paul Auerbach, when he says, "Companies would do better if they had more care plans and less business plans."²⁹ My care that night took a turn when a medical business plan was set aside for a medical care plan that was needed. It happened because I was a very sick fellow, but the outcome occurred because I trusted my care to those I had complete trust in.

Building Unity

Katzenbach and Smith begin their book by stating, "The most important characteristic of teams is discipline; not bonding, togetherness or empowerment."³⁰ I would challenge this. It was their purpose in writing this book to "get real teams in the right places at the right times for the right reasons."³¹ That said, I realize that in order to accomplish this it takes discipline, and discipline of the team leader and the team members is important. Yet, I propose that a focus on building unity of a team through togetherness and empowerment are critical to building team unity. Discipline undergirds the function of building unity and without it I know our pastoral team would fail at achieving unity. But I would disagree with 'discipline' being the most important characteristic.

In order to grow in unity, a team must experience the freedom to agree and disagree. Lencioni emphasizes that this can take place only in a context where those on the team are

²⁹Paul S. Auerbach, *Management Lessons from the E.R.* (New York: The Free Press, 2002), 32.

³⁰Katzenbach and Smith, *The Discipline of Teams*, 7.

³¹Ibid.

experiencing the “power of vulnerability and the need for unanimity.”³² This is made possible by a team spending time together and forming relationships. It is essential that everyone on the team participate; uniting all the members behind a common goal will build this unity. In order to accomplish this, it takes building those bridges that connect the team. By spending time together a team will build such bridges: lunch appointments, recreational outings, off-site meetings where they can share and grow more comfortable with each other.

Cordieiro says, “The ministry belongs to you and me, and it requires both of us to be involved. Doing church is not the responsibility of the professional clergy and a few talented staff people.”³³ Cordieiro expands the traditional thinking of team to include all who are in his organization, not just the recognized leaders. In building team unity, a vision must be cast of us “all” being on a team, not just our pastors and inner staff.

Our pastoral team at Redlands planned two off-site meetings in August 2006, in which we shared in a personal histories exercise. This exercise was designed to bring us closer together; whereby we could know each other better and understand what makes each of us function the way we do. If I, along with those on our team, remain task oriented and take very little time to be relationship oriented, then experiencing unity will only be a dream and never a reality. Discipline is needed, whereby our team is consistently emphasizing togetherness as a team and achieving our desired goals are both accomplished.

Lencioni makes this observation, “I will never get tired of watching the reticence and guardedness of untrusting teammates melt away as they acknowledge to one another what makes them tick. There is laughter, teasing, relief, and insight. That is exactly when the seeds of trust begin to grow.”³⁴

When our pastoral team at Redlands had its first off-site meeting, we did the personal histories exercise. It was the beginning of drawing closer as a team as we discovered more about each other. We can understand our personal fears today based on the challenges we have

³²Lencioni, 13.

³³Cordieiro, 57.

³⁴Lencioni, 31.

encountered in the past; taking the time to draw aside with each other in a context that is different and is removed from the rapid pace of our lives. This provides the opportunity to experience the beginning of a united effort as we pastor together.

Edgar H. Schein sees four levels of group development (i.e., [1] group formation, [2] group building; [3] group work; [4] group maturity). He makes the following comment regarding the first level, group formation. "Many organizations get stuck at this level of group evolution, developing an adequate authority system and a capacity to defend themselves against external threat, but never growing internally to a point of differentiation of roles and clarification of personal relationships."³⁵ I would agree, there are simply too many staff that try to form, but never seem to get past the level of acknowledging who the leader is, so they begin positioning themselves in order to protect their turf. Unity as a team or group begins to occur only after this step of beginning to form as a team emerges beyond the conceptual stage.

Observe the twelve disciples with Jesus and this becomes painfully obvious. Not until after the Cross do we see a clear understanding on the part of the disciples as Jesus is focusing them on the vision of building unity before building or giving birth to the Church.

In building team unity it is well to remember that for years group theorists have studied team or group development. The studies by Tuckman and Jenson (1977) and Lacoursier (1980) called the five stages "forming, storming, norming, performing and adjourning."³⁶

Understanding these stages and acknowledging the peculiar traits of each individual on the team is a very important step toward the third of level, referred to as "Group Work" or norming.³⁷ It is important to keep in mind that although a team will go through storming, and experience what Lencioni calls "fear of conflict"³⁸—they will come through this time of productive conflict and normalize. This is where the shared vision begins to take on a clear shape and design.

³⁵Edgar H. Schein, *Organizational Culture and Leadership* (San Francisco: John Wiley & Sons, 2004), 79.

³⁶Tappen, 94.

³⁷*Ibid.*, 70.

³⁸Lencioni, 202.

Unity is occurring in a team during this process and is aided by the whole team moving forward with a shared vision.

Developing a Shared Vision

As the leader with the authority and supervision role of the team, it is expected that I, as senior pastor, will initiate the process of developing a shared vision. This is the role of the senior pastor on a pastoral team. Anne Donnellon, describes how a leader helps maintain the team's focus on the vision by pointing to Dave Braun—team leader of 3M Corporation's Eurous R&D action team—"his dedication to the product was infectious, and his humor relieved tensions arising from team work through carefully designed agendas, expert meeting facilitation and attending follow-up, Braun provided the coordination that would ensure the team members' commitment to one another and belief that their contributions would have an impact."³⁹

Teams develop fundamentally as they develop a shared vision and pursue the end product. A shared vision should be driven by goals we have established as leaders. Pete Rekon, of product engineering on Braun's action team at 3M, said of the team—"We want a successful product. People look at the end result rather than protecting their narrow interest. Bottom line has to be, 'What are we trying to do here?'"⁴⁰ By keeping the end product in mind—we keep pursuing a shared vision. Team work is essential for the sake of the organization, and for lay leaders (in the church) to see pastors form as a team of leaders. In doing so, I believe these lay leaders will gather behind the vision and will share and participate in fulfilling the vision. Who could argue against pursuing the vision together?

Bob Whitesel and Kent Hunter say leaders should use what they call the "trickle down" theory and communicate the vision to an accountability circle consisting of those who are key church leaders."⁴¹ Such a term—'trickle down'⁴² denotes a hierarchical approach to leadership.

³⁹Anne Donnellon, *Team Talk* (Boston, MA: Harvard Business School Press, 1996), 165.

⁴⁰*Ibid.*, 167.

⁴¹Bob Whitesel and Kent R. Hunter, *A House Divided: Bridging the Generation Gap in Your Church* (Nashville: Abingdon Press, 2000), 116.

⁴²*Ibid.*

Instead, I see a flattened level of leadership—where those who are shareholders (members) in the organization select those who will represent them and work with the group or pastoral team (accountability circle). The combining of these groups is then responsible to grapple with the findings and bring back a recommendation of a vision that mirrors how the members see themselves. Shareholders need to feel they have been heard, and a cross-pollination of ideas has occurred. Then it truly becomes a vision that is shared, even in its development as well as implementation.

In order to accomplish this, it takes time to fulfill the necessary data collection; sampling with thought leaders and reporting back to the members. Andy Stanley says, “For a year we listened. It’s important to have unfiltered discussion, to hear everyone’s perspective.”⁴³ When that is completed, it is then time to take those conclusions and develop a shared vision.

Vision, however, leaks. Stanley, says, “Casting a convincing vision once is not enough to make it stick. Twice isn’t enough either. Vision needs to be repeated regularly. To make it stick, you need to find ways to build vision casting into the rhythm of your organization.”⁴⁴

This has proven true with my experience at Redlands. I am discovering that just understanding and being confident of my own vision for the church does not make it the church’s vision. Lowney says, “A leader’s greatest power is his or her personal vision, communicated by the example of his or her life. Vision is intensely personal, the hard-won product of self-reflection: *What do I care about? What do I want? How do I fit into the world?*”⁴⁵

It is both essential and productive that the pastoral team does “Group Work,” which means, “We can perform effectively because we know and accept each other.”⁴⁶ Making known my own vision as a leader must translate into a shared vision with my staff. It is in such a setting that a shared vision is born and can be shared. Our team needs leaders of leaders.

⁴³Andy Stanley, “The Uncertain Leader,” *Leadership* (2003): 87.

⁴⁴Andy Stanley, *Making Vision Stick* (Grand Rapids, MI: Zondervan, 2007), 33, 34.

⁴⁵Lowney, 19.

⁴⁶Schein, 70.

Leaders of Leaders

What takes place at the top of an organization is fundamental to affecting change at every other position of the system being led. Katzenbach and Smith provide this insight, "Building team performance at the top, however, is more difficult than anywhere else. Senior management groups find it hard to establish a *team* purpose, goals, and work-products for which they can hold themselves accountable as a team. Absent these, such groups ought to exploit the working group option. Nothing is more corrosive to a company's performance ethic than a pseudo-team at the top."⁴⁷ A working group is needed at the heart of each pastoral team. It is then that pastors can influence those whom they lead to be leaders as well. The call today is not for more followers, but for more leaders.

David Nadler, Janet Spencer, and Associates share the concept of Strategic Change Teams (SCT) by asking these questions and then providing this definition, "What mechanisms are available to team-oriented CEOs to leverage the knowledge and experiences of people throughout the organization? What specific strategies can be used and how do they work? An approach employed by more and more CEOs is to establish *strategic change teams* (SCTs) to drive critical business priorities and initiatives."⁴⁸ SCTs are leaders coupled with the executive team who can focus on key issues of mission that are at the core of the organization's purpose. They have their services chartered on a limited time frame by the executive team and provide timely and innovative answers for the organization.

Is it possible to form SCTs at the church level who can produce this kind of leadership and make a significant impact on the local church's ability to change and alter direction? I am still uncertain, but I want to give this an opportunity with our newly configured Elder Board (October 2007). The likelihood of this happening may rest on the ability of leaders leading leaders.

Jim Collins says when observing change in an organization,

[T]hose who launch revolutions, dramatic change programs, and wrenching restructurings will almost certainly fail to make the leap from good to great. No matter how dramatic the end result, the good-to-great transformations never happened in one fell swoop. There was no single defining action, no grand program, no one killer innovation, no solitary lucky break, no

⁴⁷Katzenbach and Smith, *The Wisdom of Teams*, 173.

⁴⁸Nadler, Spencer, and Associates, 240.

miracle moment. Rather, the process resembled relentlessly pushing a giant heavy flywheel in one direction, turn upon turn, building momentum until a point of breakthrough, and beyond.⁴⁹

In order to reach that point of breakthrough may well require that an organization has those leaders on the team becoming leaders of leaders. Turning the “flywheel” requires more than one pair of hands. Could it be that they are leading by leading me? For a pastor who still enjoys the safety of slipping back into the role of an individualist this fills me at time with acrimonies. Yet, I know I can change.

In speaking of Dave Braun on the R & D Euro Team, one team member said, “He’s willing to listen, and he argues on the merits. Dave will sometimes argue as forcefully as anyone. But we’ll argue back. He’s fair.”⁵⁰ Each team member has their own strengths and it is incumbent, as team leader, to allow leading within the team; this is of immense importance for the team! Underwood is right when he says, “Recognition is one of the most powerful motivators. Money may be the way we keep score, but recognition is what puts fire in the belly.”⁵¹

John Maxwell challenges me here with this exercise, “Just for fun, check yourself tomorrow and see how many times you catch yourself satisfying your own esteem needs by stealing away someone else’s ego food.”⁵² Leading leaders means I make room in the committee meetings, staff meetings, and at every purposeful moment the chance for a team member’s success to occur or be celebrated. If my own esteem gets in the way and steals such moments then leaders may leave the team and only followers exists—and maybe they will not follow for long.

Having leaders of leaders on your team is based on a commitment to staff development. There is wisdom in the counsel, “If it looks good on paper but feels bad inside, go slowly. In fact, back off and let an associate take over; then compare conclusions.”⁵³ Herein lies the wisdom of

⁴⁹Jim Collins, *Good to Great* (New York: Harper Collins Publishers, 2001), 14.

⁵⁰Donnellon, 167.

⁵¹Underwood, 89.

⁵²John C. Maxwell, *Developing the Leader Within You* (Nashville: Thomas Nelson, 1993), 135.

⁵³*Ibid.*, 189.

acknowledging that those on your team are leaders themselves who grow into more capable leaders as they are handed opportunities to lead. As Grossman and Valiga observe leaders, it is their conclusion that leaders do not need to be appointed or encouraged to exercise leadership. Leaders do it because they “care more than others think is wise; risk more than others think is safe; dream more than others think is practical; and expect more than others think is possible.”⁵⁴

As I conclude this chapter by discussing this component of leaders of leaders, let me share a concept from Grossman and Valiga, known as followership. “Followership is an art—a skill that can be learned, cultivated, and consciously developed and exercised. They (followers) need to trust others and be trustworthy themselves. They need to see themselves as a community, think and act as a team, and invest energy in team building by focusing on the common goal and drawing on the talents of each member of the team.”⁵⁵

One might think of the follower role as negative, demeaning, and unattractive. I know I had such thoughts when I served in an associate role. However, I submit that those who are followers are, as T. J. Sullivan says, “self-directing, actively participating, practicing experts [who work] on behalf of the organization and the mutually agreed upon vision and goals.”⁵⁶ Thus, we have followers who are leaders of leaders on the team. This is not just an attempt to help those who follow a leader on a team feel positive about their role. D. N. Berg writes, “The responsibility for making the leader-follower relationship work remains with the follower.”⁵⁷ Therefore, a follower has a powerful role on a team, as they bear responsibility to see that their relationship with the leader moves forward positively and constructively.

It so happened that when I served as an associate pastor I felt it was my responsibility to make the lead or senior pastor look good. It is at this level where leaders may be following, but

⁵⁴Grossman and Valiga, 14 (anonymous quote on excellence).

⁵⁵Ibid., 45.

⁵⁶T. J. Sullivan, *Collaboration: Health Care Imperative* (New York: McGraw-Hill, 1998), 469.

⁵⁷D. N. Berg, “Resurrecting the Muse: Followership in Organizations,” *The Psychodynamics of Leadership*, 1998, <http://jlo.sagepub.com/cgi/content/abstract/8/1/69> (accessed January 15, 2009).

they are preparing to be leaders of leaders. Robert Greenleaf calls it “leadership among a group of peers.”⁵⁸ Lowney maybe says it best, “Everyone is a leader, and everyone is leading all the time—sometimes in immediate, dramatic, and obvious ways, more often in subtle, hard-to-measure ways, but leading nonetheless.”⁵⁹

Summary

Therefore, the team model of leadership at its core has the following components—it is a group of people in relationships built on trust, who unite their efforts behind a clear vision that rests upon a defined purpose. Each team member carries individual passion for shared goals, and the end-product that enables the team to move in the same direction.

The uniting of team members effectively happens when the team gathers behind a common set of goals—leading to results. I maintain that a focus on building unity of a team through togetherness and empowerment are critical. Developing a discipline of both time together and achieving shared goals—undergirds the function of building unity. Without it I know our pastoral team would fail at achieving its goals.

Cultivation of relationships is essential for building team cohesion and effectiveness. It requires taking time to build relationships; getting out of one’s office as the team leader and circulating with those on the team. This will bring about the growth of a vital component of team leadership—trust.

In the pastoral team context it is the team leader, (i.e., myself, the senior pastor) who keeps casting the vision and making sure the big picture is kept in view. As the leader with the authority and supervision role of the team, it is expected that I will initiate the process of developing a shared vision. There are often times, when facing decisions that the right approach is not clear. It is important to convey this uncertainty to the team. By inviting input and ideas from the team, I, as leader recognize those on the team as capable leaders. The final decision often rests with the team leader or senior pastor, but in this context the development of leaders on the team

⁵⁸Robert K. Greenleaf, *Servant Leadership* (Mahawh, NJ: Paulist Press, 1977), 61.

⁵⁹Lowney, 17.

is encouraged, rather than having a team of followers. Thus, the team will share like passion for the shared-goals of the team.

The pursuit of being a team can prove to be both challenging and rewarding. Such an endeavor is not a simple task—in fact becoming a team is a work in progress that has no end until the team dissolves. In developing the team model of leadership the potential is enormous, the possibilities are limitless! As a team leader I say, “Let’s go do it *together!*”

CHAPTER 3

A THEOLOGY OF TEAM LEADERSHIP

A Triune Picture of Team Leadership

What initially intrigued me in my study of teamwork on a pastoral staff were the images of the Godhead I see revealed in Scripture. I feel impressed that as a human being I am never alone, because there are at least four of us teaming up when the Godhead invites me to partner with them.

When looking at the trinity, T. V. Philip contrasts two types of individuals, “one who is isolated, self-dependent, self-centered—one who wants to do things in his or her own way, whereas a person *who* is always in relationship with others, one who pre-supposes others, one who recognizes his/her dependence on others.”¹ It is the later type of individual which is akin to the team leadership as seen in the Godhead. So, I believe, as Stephen Covey says in his third stage of human development, we experience with the Godhead an “interdependence— *which* opens up worlds of possibilities for deep, rich, meaningful associations.”² We are made in the image of God (Gen 1:26) and being in the image of God is to be a person who recognizes their dependence on others. Can one discover references to this type of relationship in the Godhead? And, if in fact God does exist in an atmosphere of interdependence and thereby evidences to us teamwork—what can we find in Scripture and extra-biblical sources to substantiate this? Steve Rudd says, “The early Fathers were persuaded that indications of the doctrine of the Trinity must exist in the Old Testament and they found such indications in not a few passages.”³

¹T. V. Philip, *The Holy Trinity*, www.religion-online.org (accessed December 10, 2007).

²Stephen R. Covey, *Seven Habits of Highly Effective People*, 2d ed. (New York: Simon & Schuster, 2004), 188.

³Steve Rudd, “Commentary on What the Early Christians Believed about the Trinity,” *The Interactive Bible*, <http://www.bible.ca/trinity/trinity-history-apostolic-fathers.htm> (accessed

From the very first verse in Genesis (1:1), the verb *create* is singular and should have a singular subject, *Elohim*, the Hebrew name for God. But God's name *Elohim* is plural. This may not prove the Trinity, but it clearly points to the plurality of persons in the Godhead. Richard L. Strauss says, "some have maintained that it is a plural of majesty, but that projects something to ancient Hebrew minds that they never considered. They addressed their kings in the singular. So, as startling as it may seem, the first time we meet God in the Old Testament there is evidence of plural personal distinctions in Him."⁴

It comes as no surprise, then, to discover God saying a short while later, "Let Us make man in Our image" (Gen 1:26).⁵ These plural pronouns (Us and Our) could not be speaking of angels because they were not included by God in the creation activity. So it was that "more than one divine person was evidently involved."⁶

It is a basic premise of biblical faith that there is but one God. We hear God say, "Hear, O Israel! The Lord is our God, the Lord is one!" (Deut 6:4). Some consider this proof that there is no triune doctrine. However, this simply lends more support that the unity of the Godhead cannot be shaken or refuted. For God to consist of parts would mean He could be divided into parts. This is not possible. He is one. Strauss establishes, "There is one God, undivided and indivisible, who has one mind, one plan, one purpose, and one ultimate goal."⁷ But Scripture reveals, adds Strauss, that "in that one divine essence, three eternal distinctions"⁸ exists. Such distinctions would best be described as *persons*, known as the Father, Son, and Holy Spirit.

Carl Franklin aptly points out that the verse in Gen 3:22 where the Lord [Hebrew *Jehovah*] God [Hebrew *Elohim*] said, "Behold, the man is become as one [Hebrew *echad*] of Us,

Interactive Bible, <http://www.bible.ca/trinity/trinity-history-apostolic-fathers.htm> (accessed December 10, 2007).

⁴Richard L. Strauss, *Three in One*, Joy of Knowing God Series, www.bible.org (accessed December 10, 2007).

⁵All references to Scripture will be from the New American Standard version unless otherwise noted.

⁶Strauss.

⁷*Ibid.*

⁸*Ibid.*

knowing good and evil; and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever.” A careful examination of the Hebrew text reveals the word “one” cannot be interpreted as “only one in number *but* is specifically marked to signify one of a related number or one of a number of like entities.”⁹ The Hebrew word translated “one” in Gen 3:22 is identical to the word used in Gen 49:16, where we read, “Dan shall judge his people, as one of the tribes of Israel.” Here is a clear Scriptural example to verify that the true meaning of “one” in Gen 3:22 is one of a number of like entities.

We, as mankind, may object to the Godhead communicating their function as One, but it is this very concept that strengthens the argument for a triune picture of team leadership. I do not want to diminish in any way how the Godhead’s function. In fact, Strauss makes this important observation, “Men may object to it (*triunity of the eternal God*), but their objections arise primarily because they seek to understand the Creator in terms of the creature, to see God as merely a bigger and better version of man when in reality He is a totally different kind of being, an infinite being whom our finite minds cannot fully comprehend.”¹⁰ As I look at God’s way of teaming up, it is with reverent awe, to think that we finite beings might even catch a glimpse of the Godhead and seek to emulate Them?

It is clear that in numerous instances when They come together (i.e., at Creation, Incarnation, Resurrection, and Pentecost), in the activity of the Godhead, there were immense plans to execute great rejoicing—inexplicable excitement which often gave way to sudden dismay and heartache in Their collective hearts at these monumental moments.

In the remainder of this section on the triune picture of team leadership I want to demonstrate in various biblical accounts and viewing Their individual roles and function, how the Godhead reveal team leadership in the Old and New Testament eras.

The One who says, “I am He, I am the first, I am also the last” (Isa 48:12), declares that “My hand founded the earth, and My right hand spread out the heavens; When I call to them, they

⁹Carl Franklin, *Defining the Oneness of God*, <http://www.biblestudy.org> (accessed November 17, 2008).

¹⁰Strauss.

stand together” (Isa 48:13). I see this being Jesus, God the Son, whom the apostle John declares is “the first and last” (Rev 1:17) and “all things came into being by Him” (John 1:3). As Isaiah prophecies in this passage, he records a riveting emphasis on the One who is first and last, who asked in verse 14, “Who among them [Godhead] has declared these things?” And He answers His own question—“The Lord (Father) loves him; he shall carry out His good pleasure on Babylon” (Isa 48:14). When studying the context of Isaiah it becomes clear that Jesus, God the Son, is calling Cyrus II (Isa 45:1), a hundred years before his birth, to bring the downfall of Babylon. God the Son continues in verse 15, referring to Cyrus II, “I, even I, have spoken; indeed I have called him, I have brought him, and He (God the Father) will make his ways successful” (Isa 48:15). Isaiah is pointing to the divine efforts of the Godhead in bringing the will of God to bear in the day-to-day function of the nations and the coming of One (Dan 2:44) whose kingdom would have no end.

Climactically, I see the teamwork of the Godhead demonstrated in the words of Jesus, “Come near to Me, listen to this: From the first I have not spoken in secret, From the time it took place, I was there. And now the Lord God [God the Father] has sent Me, and His Spirit” (Isa 48:16). There are those who see the phrase “has sent Me” referring to Isaiah (Isa 6:8-13). Maybe in secondary manner, because I agree with Matthew Henry who says, “The Holy Spirit qualifies for service; and those may speak boldly, whom God and his Spirit send. This is to be applied to Christ. He was sent, and he had the Spirit without measure. Whom God redeems, he teaches; he teaches to profit by affliction, and then makes them partakers of his holiness.”¹¹ This produces such an amazing demonstration of how the Godhead “exists in three persons”¹² working together in the Old Testament era!

A second demonstration is found in one of the strongest monotheistic passages in the Bible—Deut 6:4. “Hear, O Israel: The Lord our God, the Lord is one Lord!” In this verse God declares that He is One. However, when examination is made of the word “one” it is translated

¹¹Matthew Henry, “Isaiah 48:16,” *Matthew Henry’s Concise Commentary on Isaiah* www.christnotes.org (accessed December 10, 2007).

¹²Strauss.

echad. This word comes from a Hebrew root which means to unify or to collect together, a “unified oneness.”¹³ It helps to examine a couple of additional passages to understand the meaning of *echad* or “one” when applying it to the Godhead.

In Gen 2:24, “Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one (*echad*) flesh.” And speaking of the people of the earth after the flood, we read, “And the Lord said, They are one (*echad*) people, and they have all one language” (Gen 11:6). In each of these verses the idea of separate persons is viewed as a unified “one.” This unification obviously does not mean that they physically unite into a single being. The individuals still retain their “personal identity and distinct personage.”¹⁴ The word “one” here implies a “compound unity.”

In this sense we can understand the “One of God” in Deut 6:4—He is clearly One God, but He manifests Himself in more than one distinct personage.

In the fullness of time, when all of the angelic beings stood riveted, Jesus and the Father communed as Jesus prepared to go and become our Savior. The virgin birth stands as a third and monumental example of the Godhead carrying out the mission of our salvation. What greater work could the Godhead do together than try and save those They brought into existence on this planet? In Luke 1:31, the angel Gabriel speaks to Mary, “And behold, you will conceive in your womb, and bear a son, and you shall name Him Jesus” (Luke 1:31). Then Mary’s question, “How can this be, since I am a virgin?” (Luke 1:34). Fulton Oursler says, “His (Gabriel’s) voice lower and deeper still,”¹⁵ continued to speak to Mary, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy offspring shall be called the Son of God” (Luke 1:35). The Godhead is at work together to answer our sinful dilemma.

Dr. John S. Waldrip, in a sermon, *Why the Virgin Birth Is so Important*, says, “The real

¹³Steve Rudd, “Trinity: Oneness in Unity Not in Number: Yachid vs. Echad,” *The Interactive Bible*, <http://www.bible.ca/trinity/trinity-oneness-unity-yachid-vs-echad.htm> (accessed January 15, 2009).

¹⁴Ibid.

¹⁵Fulton Oursler, *The Greatest Story Ever Told* (Garden City, NY: Doubleday & Company, 1949), 27.

miracle was when the Holy Ghost overshadowed that young virgin and when the third person of the triune Godhead performed some stupendous feat by which the second person of the triune Godhead took upon Himself the nature of man, though without sin.”¹⁶

Why is this “stupendous feat” so important? Because, what if the Godhead had not performed together as a team? Waldrip emphatically states,

If Jesus Christ is not virgin born everything unravels. If Jesus is not virgin born we have no kinsman-redeemer, we have no atoning sacrifice that is acceptable to God, we have no eternal purpose of God, we have no reliable prophecies, we have no infallible Bible, we have no authoritative prophets or apostles, we have no Son of God, we have no trinity, we have no Christian faith.¹⁷

I wholeheartedly agree! It is the eternal purpose of God that is fulfilled as we see them function together at pivotal moments in the history of humankind here on earth.

Now, while not intending for this to be an exhaustive treatment I would like to explore evidence of the Godhead at work in individual roles and Their work of drawing believers into relationship with Them in the New Testament.

God the Father's Role

As Jesus walked this earth, hidden from our eyes was His Father, whom Jesus said, “My Father is working until now” (John 5:17). It was Jesus’ reference to God as His own Father, along with making Himself equal with God that caused the jealous Jewish leader’s hearts to rage at Him. Jesus said, “The Son can do nothing of Himself, unless it is something He see the Father doing—the Father loves the Son, and shows Him all things that He Himself is doing; and greater works than these will He show Him, that you may marvel” (John 5:19, 20). God the Father was active in all that Jesus undertook, and Jesus demonstrated this to His disciples consistently. Jesus said, “As the Father raises the dead—the Son also gives life to whom He wishes” (John 5:21).

The Father is the means by which we come to Jesus (John 6:44) and the Father is the One who draws us to Jesus. The Father was the means by which Jesus gathered strength, to minister.

¹⁶John S. Waldrip, “Why the Virgin Birth Is so Important,” Calvary Road Baptist Church, http://www.calvaryroadbaptist.org/sermons/00-05/sermon___why%20the%20virgin%20birth%20is%20so%20important.htm (accessed November 18, 2007).

¹⁷Ibid.

Matthew tells us that after the feeding of the 5,000, Jesus sent the multitude away and the disciples out on the lake by boat, then “He went up to the mountain by Himself to pray; and when it was evening He was alone” (Matt 14:23). This was at the pinnacle of His popularity and He chose to spend it *not* in what we might think was the best place to raise the popularity numbers but in communion with His Father. Jesus knew though that it was vital to maintain His connection with His Father and keep in step—his heartbeat in rhythm with His Father’s. The disciples saw the priority He placed on such times; they were encounters that did not go unnoticed. John took note and recorded His marquee prayer, as He “spoke—lifting up His eyes to heaven” (John 17:1). The Father’s role was an interactive one, an empowering one, and an ennobling one for Jesus and the disciples who observed. This is what occurs in a triune picture of team leadership.

God the Son’s Role

At just the exact moment Jesus was to be revealed as the Messiah, John the Baptist was the “chosen instrument”¹⁸ and the “act of baptism was the chosen means.”¹⁹ After his baptism, “Jesus went up immediately from the water; and behold the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him, and behold, a voice out of the heavens, saying, “This is My beloved Son, in whom I am well pleased” (Matt 3:16, 17). With the triune Godhead actively at work together, we see Jesus beginning His kingdom of God ministry and God the Holy Spirit bringing His power to rest on Him and God the Father’s voice heard pronouncing a blessing upon Jesus.

Andy Stanley points out that teams need to pause and “celebrate a win;”²⁰ taking time to affirm, commune, and encourage each other. This is certainly a time too for there to be affirmation and empowerment with each person of the Godhead in community here. George

¹⁸Strauss.

¹⁹Ibid.

²⁰Stanley, *Making Vision Stick*, 45.

Cladis states that “within the nature of God there is community.”²¹ It is within this ‘community’ that I see as a basis for deepening an appreciation for a triune theology of team leadership. This celebration of community signals the commencement of Jesus’ ministry as the Messiah.

It was from here that Jesus was “led by the Spirit into the wilderness to be tempted by the devil” (Matt 4:1). He would face the same temptations that Adam and Eve had faced in the Garden of Eden, only after millenniums of sin’s horrific, downward course. Jesus overcame the devil by claiming the Word as His source of defense—not just any word, but the Word from the mouth of God. Here, He would give testimony to the fact of a triune team effort that the word is God breathed, God inspired, and God personified by God the Holy Spirit, God the Father, and God the Son Himself. Where in Jesus’ ministry then does He evidence the Messiahship and the personification of Himself as God, come down as the God-man?

The answer lies in events that follow the feeding of the 5,000, when Jesus meets up with those from the miracle meal and states, “You seek Me, not because you saw signs, but because you ate the loaves and were filled” (John 6:26). But then Jesus makes this profound directive: “Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man shall give to you, for on Him the Father, even God, has set His seal” (John 6:27). Observe the triune work going on here! The Father and the Spirit have collaborated with Jesus to bring the Messiah to this fallen world—“This is the work of God, that you believe in Him whom He has sent” (John 6:29). The people were told what work they might do to work the works of God, but they wanted a sign from Jesus so they might readily do their work of believing. Another miracle! Like the manna that fell in the wilderness!

Jesus gives them One, the Greatest One! He said, “It is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. For the bread of God is that which comes down out of heaven, and gives life to the world” (John 6:32, 33). The people exclaimed, “Lord, evermore give us this bread” (John 6:34). Jesus said to them, “I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst”

²¹George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders* (San Francisco: Jossey-Bass, 1999), 10.

(John 6:35). It is here that Jesus emphatically identifies Himself as the Messiah, the life-giver, who came down out of heaven.

Here was the Messiah, identifying Himself along with His unequivocal claim, “He [she] who eats Me, he [she] also shall live because of Me” (John 6:57). It was not just Himself working alone in His role though. The Spirit, He said, “gives life . . . the words I have spoke to you are spirit and are life” (John 6:63). Such a triune team effort fully compelled the disciples to see that the Godhead was centered on saving this world and they could not help but see that as Jesus prayed, “This is eternal life, that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent” (John 17:3). It is no wonder that when the disciples were asked, “You do not want to go away also, do you?” (John 6:67), Peter’s reply gives proof of the clarity with which the Godhead was working in their individual roles and function, “Lord, to whom shall we go? You have words of eternal life. And we have believed and come to know that You are the Holy One of God” (6:68, 69).

God the Spirit’s Role

The Godhead is so “interwoven in sending the Spirit”²² that it becomes difficult to see where One leaves off and the Other continues. It was at the Feast of Booths six months prior to His death, that Jesus stood upon the temple mount and as the ceremony was concluding and the water was being poured into the basin by the priests, Jesus stood and said, “If any man is thirsty, let him come to Me and drink” (John 7:37). He was pointing to Himself as the Messiah, but then, in the same breath, He uttered these words, “He who believes in Me, as the Scriptures said, ‘Out of his belly shall flow rivers of living water’ (John 7:38). Here is the promise of the Holy Spirit says John, whom, if they believed in Him, they would receive!

Jesus’ role and function and that of Father and the Holy Spirit are seen in Jesus words— “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to remembrance all that I have said to you” (John 14:26). The activity of the Godhead is selfless and seamless as three distinct beings function to bring an unseen, but

²²Strauss.

omnipresent power into each of our lives. Jesus describes sending the Spirit to earth in saying, “When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He will bear witness of Me” (John 15:26). Jesus is sending the Spirit and the Spirit also proceeds from the Father. The Spirit also will bear witness of Jesus. It becomes clearer with each example how closely, as a team of One, the Godhead function.

The apostle Paul emphatically exclaims to the believers in Galatia that “God sent forth His Son . . . that we might receive the adoption as sons” (Gal 4:4, 5). Then Paul adds, “And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba! Father!” (Gal 4:6). All three of the Godhead participate in the Spirit’s coming. To the extent that when believer’s praise God, they praise and they extol the Godhead as One! “This adoption as sons (daughters) is into “God’s household . . . built upon the foundation, . . . Christ Jesus being the corner . . . in whom the whole building, being fitted together is growing into a holy temple in the Lord . . . built together into a dwelling of God in the Spirit” (Eph 2:19-22).

How amazing it is to witness the operation of sending the Spirit to do more than bring blessings and power, but for the Godhead to make Their dwelling again with those descended from Adam and Eve.

The Role of the Godhead with Believers

When it comes to entering God’s presence, it is done “through Him” (Jesus) and as we do, “we both have our access in one Spirit to the Father” (Eph 2:18). Paul describes to Roman believers how this works in the Godhead: “The Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God” (Rom 8:26).

Here is our God who works tirelessly with us as the Godhead and Their intercession is perfect as They exercise Their will that does not change. They are consistently always on the same page, there is no variation or turning. In one of Balaam’s attempts to curse Israel, he made this prophecy about God or the Godhead: “God is not a man, that He should lie, Nor a son of man, that he should repent . . . has He spoken, and will He not make it good?” (Num 23:19; cf. Mal 3:6).

Jesus was teaching His disciples about the work of the Holy Spirit, who would come as “another Helper, that He may be with you forever; that is the Spirit of truth” (John 14:16). Here the role of the Holy Spirit is to accomplish with Jesus the manifestation of God’s presence in the believer. Jesus, speaking of the promise of the Holy Spirit said, “I will not leave you as orphans; I will come to you. [Just as] He [Holy Spirit] abides with you, and will be in you” (John 14:18, 17). This is work of all three of the Godhead, as Jesus says a little later, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him” (John 14:23). The role, function, and community of the Godhead with the believer is overwhelming! Beyond human comprehension! We can only make but tiny scratches on the surface here when trying to ascertain this triune picture of team leadership.

Jesus brings His presence and the Father provides his presence through the Holy Spirit. John records Jesus’ words: “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you” (John 14:26). Here the Father’s role is to send off the Holy Spirit, just as He sent Jesus as the Messiah. The Holy Spirit is coming to serve as an instructor of all things and bring all that Jesus has said to recollection. Jesus, meanwhile reassures the disciples that His role is that of Abider, “I go away, and I will come to you” (John 14:28). Jesus calls His disciples to abide themselves in Him as He would in them.

Jesus gives glory and honor to His Father in saying, “If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I” (John 14:28). Is the Father, greater than all? Than the other Two of the Godhead? How could it be? Is He greater because He sent Jesus? Jesus said, “He gave Me commandment” (John 14:31). Jesus also said that He will send the Holy Spirit, and He will love those who loves Jesus and keeps His (Father’s) word. Does that make the Father greater? Yes. But greater in the sense of Jesus’ subjecting His will, in human form, through the incarnation. There does not seem to be a superstar or hero acclamation being made here by Jesus of his Father. Jesus is simply not concerned, neither is the Father, nor the Holy Spirit as to who gets the greater acclaim. When all is said and done They all, all Three receive the praise and glory!

The triune picture of God is one of a Father who so loved us that he gave us His only Son. A Son who became our Savior and purchased our salvation. It is the Holy Spirit who brings together the body of believers in Christ according to the will of the Father. This is and always will be the triune picture of team leadership.

Jesus' Demonstration of Team Leadership

Jesus Christ provides the most incredible display of team leadership that can be found. As He embarks on His earthly ministry, a mission unlike any other, I see Him demonstrating eight essentials of team leadership.

He Called Them into Relationship

Jesus appears along the Jordan River, where John is preaching and baptizing. Ellen White says, "He [John] beheld Jesus among the throng in His return from the desert. . . . Almost impatiently he waited to hear the Savior declare His mission; but no word was spoken, no sign given."²³ Instead of Jesus responding to John the Baptist's announcement of Him, Ellen White says, He "mingled with the disciples of John."²⁴ Here, as Jesus mingles with John's disciples, he begins to form His team by entering into a relationship.

Os Guinness points out, "There is no call unless there is a Caller."²⁵ Jesus is calling, but as He calls, He appears to be calling a team to form around Him. In bringing this team together Jesus is merging various backgrounds and multiple talents together. Kenneth Boa shares this insight, "Teams are comprised of positional specialists . . . recruited on the basis of individual ability and expected contribution. But they aren't a solid team until their individual strengths combine to produce an outcome which no single member alone could have produced."²⁶

Boa illustrates this point in the following way: "If two horses can pull 9,000 pounds, how many pounds can four horses pull? The answer may surprise us, because it's not 18,000 pounds,

²³Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1940), 137.

²⁴Ibid.

²⁵Os Guinness, *The Call* (Nashville: Thomas Nelson, 1998), 20.

²⁶Kenneth Boa, "Team Building," bible.org, http://www.bible.org/page.php?page_id

not even 20,000 pounds. The answer is, four horses can pull more than 30,000 pounds!”²⁷ The reason this defies normal computation is because of the concept known as synergism. Synergy is the energy or force generated through the working together of various parts or processes. It is this joint action that increases the effectiveness of each member of a team. Jesus, Boa says, “realized that the way to turn the world upside-down is to invest heavily in a few.”²⁸ Apparently for this to happen Jesus felt there must first be a call given to come into relationship.

Take the invitation of Levi Matthew as an example. At his tax collector’s booth Jesus invites Matthew, “Follow Me!” (Mark 2:14) and he got up and followed Him. Apparently later that day Jesus is at Levi Matthew’s “reclining . . . in his house, and many tax-gatherers and sinners were dining with Jesus and his disciples” (Mark 2:15). Levi Matthew may appear like a random choice at first, but we must remember Jesus spent all night in prayer before giving the call. Could it be that as Jesus gathers His staff He is demonstrating the importance of the call as it relates to a relationship with Him and to the task at hand? Kenneth Boa gives an affirmative answer to that question. He concedes that Jesus “recruited specific people for specific reasons. Teams are made up of players. Players have positions. They are expected to contribute something they do well.”²⁹ But he adds another point with which I also agree with, “Jesus recruited an ‘odd’ player”³⁰ in Levi Matthew; teaming up with a band of Galileans, working class men, mostly men of the lake and smelling of fish.

Possibly, as far as the apostles are concerned, Matthew is the most unlikely of choices. By orthodox Judaism’s standards, a dreaded tax collector! In Hebrew the word was *mokhes*; means opposition and injustice. Truly, “such a person then was as hated as were the taxes they collected.”³¹ When Jesus called Levi Matthew He may well have been emphasizing the importance

=3398 (accessed December 10, 2007).

²⁷Ibid.

²⁸Ibid.

²⁹Boa.

³⁰Ibid.

³¹Ibid.

of gathering a staff of varying talents irregardless of public opinion. With this selection He appears to be adding balance by allowing both diversity of culture and the demonstration of ability on His team. Such balance in healthy relationship has the potential of producing incredible synergistic outcomes.

We must keep in mind, that for each disciple and/or apostle it was a major decision to respond to the call, but for Matthew there was no going back. Many a young publican stood waiting to take the lucrative role of tax collecting. But in the call, or the gathering of staff is something in ministry whereby we are “not called first to a special work, but to God.”³² In other words it is, first and foremost, a call to a relationship with Jesus.

He Gave Them a Focus

John, one of the Sons of Thunder, writes: “And Jesus turned, and beheld them [two disciples] following, and said to them, ‘What do you seek?’ And they said to Him . . . ‘Where are You staying?’ He said to them, ‘Come, and you will see’” (John 1:37-39). When forming his team, Jesus apparently incorporates a spirit of attraction. Ellen White shares this observation, “In a brief interview by the wayside they [disciples] could not receive that for which they longed. They desired to be alone with Jesus, to sit at His feet, and hear His words.”³³ What is it that causes them to desire being with Him? What is it that attracts them? Ellen White’s comment helps answer these questions: “Every glance of the eye, every feature of the countenance, was marked with humility, and expressive of unutterable love.”³⁴ I submit that He gave them a focus—a focus of being with Him, a focus on Him.

As He approaches a seaside fishing harbor He sees two brothers, Simon, whose name was called Peter and Andrew his brother, and as they were “casting a net into the sea” He said to them, “Follow Me, and I will make you fishers of men” (Matt 4:19). Kenneth Boa observes that one who gathers a team around themselves “is capable of accomplishing things that no individual, no

³²Guinness, 43.

³³White, 138.

³⁴Ibid., 137.

matter how multi-talented, could do alone.”³⁵ Jesus appears to provide the focus on something more than Himself, humanity, whose attention He wants to catch, and He does not want to do it alone. Here was the focus.

Eric Matson says that Jesus originated the idea that “team leaders don’t lead teams. They lead a collection of individuals who work together to make up a team. Each team member has different strengths and weaknesses, work style preferences, blind spots and hot buttons. There’s no way a leader can get a team to work together, experts say, without first learning how to work with each person as an individual. Leadership is a one on one sport.”³⁶ This focus on individuals enables Jesus to help them understand His larger focus.

Mark in his gospel tells us that “He appointed twelve, that they might be with Him, and that He might send them out to preach” (Mark 3:14). It seems that Jesus’ desire may have been to first have fellowship—the “be with,”³⁷ factor, as Bill Donahue describes it. To be with Him, I would suggest, meant there was a focus on those following and someone leading. But to preach and invite those who heard to come into His kingdom—this focus apparently became predominant among the disciples and was clearly the focus.

He Gave Them a Purpose

Kenneth Boa, makes this observation, “We live in an individualistic culture, but we are called to be people in relationship. We are not called to be persons of God but people of God. . . . When we come to God, we are buying into a package deal. God says, ‘If you love me, you must love my people as well.’”³⁸ It appears that Jesus provides a compelling purpose for his team as their team leader. Luke tells us, “And He sent them out to proclaim the kingdom of God and to perform healing” (Luke 9:1). Jesus had this purpose for his team since the very beginning when He proclaimed just after John the Baptist had been put in prison, “The time is fulfilled, and the

³⁵Boa.

³⁶Eric Matson, “Lead Individuals, Not the Group,” *Fast Company*, June 1997, 128.

³⁷Bill Donahue, *In the Company of Jesus* (Downers Grove, IL: InterVarsity Press, 2005), 64.

³⁸Boa.

kingdom of God is at hand; repent and believe in the gospel” (Mark 1:15).

As I shared earlier, Guinness points out that there is the *Call*, where Jesus invites them to come and follow. Then there is the step known as “*the Commission*, in which Jesus is equipping the disciples to serve.”³⁹ Jesus’ team is given a clear purpose. In their book, *The Leadership Secrets of Billy Graham*, Harold Myra and Marshall Shelley say, “Billy Graham has spent a lifetime pointing to the door and praying for those who hear his invitation to put their hands on the latch, to walk into a life of reconciliation, purpose and joy.”⁴⁰

Jesus continually echoes his purpose for his team and in his final commission He says, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you” (Matt 28:19, 20). There has been no deviating from the purpose for which Jesus himself came and He is very clear that the purpose for His disciples has not changed. In fact, John, in his gospel tells us that on an evening of the first day of week, when the disciples were beginning their week in prayer in that upper room, that Jesus appeared and entered the room where they were with the door locked, fearing the Jews. With His words he again gave them a purpose for what their lives should consist of, “As the Father has sent me, I also send you” (John 20:21). You must leave this room soon and go out and tell the good news! “You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).

Team leaders never leave their teams in doubt as to the purpose for which they exist. It may be that a leader needs to clarify a thematic goal for his/her team. Doing this helps the team see where they are in the journey and will help clear up any confusion. Jesus accomplished this essential with his team—witnesses first in Jerusalem, Judea, and Samaria, and then to the ends of the earth.

He Empowered Them

With John the Baptist’s clear Messianic reference in the words “Behold the Lamb of God”

³⁹Guinness, 43.

⁴⁰Harold Myra and Marshall Shelley, *The Leadership Secrets of Billy Graham* (Grand Rapids, MI: Zondervan, 2005), 67.

(John 1:36), he pointed his disciples to Jesus and it seems very likely that Jesus begins here to immerse these men into a new way of thinking and kindling their interests, first in Him and then for the expanded cause Jesus would lead them into. John Maxwell, in *The Maxwell Leadership Bible*, says of Jesus at this point, “He found them in the course of His everyday world. . . . He took them on a journey and demonstrated leadership.”⁴¹ To empower them was an important part of the journey. John the Baptist had said, “I baptize you with water. . . . He will baptize you with the Holy Spirit and fire” (Matt 3:11). As Jesus was preparing to ascend, He reminded his disciples, “John baptized with water, but you will be baptized with the Holy Spirit not many days from now” (Acts 1:5).

Jesus empowered his team when He sent them out by two, but He appears to be preparing them for a whole new level. “Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to my Father” (John 14:12). Empowering His team was a procedure Jesus undertook with care. As He was preparing to return to Heaven, he “breathed on” (John 20:22) his team, so they might receive the Holy Spirit.

Laurie Beth Jones wrote, “The truth is that good ideas, noble intentions, brilliant inventions, and miraculous discoveries go nowhere unless somebody forms a team to act on them.”⁴² It appears that as Jesus is shaping His individual team members, He is also empowering them. Speaking to Peter He says, “I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven” (Matt 16:19). Does leaving the keys mean He is empowering not only Peter, but the whole team, that they were being equipped and sent to do the work of being His witnesses? I believe so. It appears that He left no shortage of blessings and by empowering them He may be handing to them part of His leadership role: “Tend my sheep” (John 21:17).

Os Guinness describes the “third step is that of *Collaborate*, in which Jesus is leaving and

⁴¹John Maxwell, *The Maxwell Leadership Bible* (Nashville: Thomas Nelson, 2002), 1154.

⁴²Laurie Beth Jones, *Jesus CEO* (New York: Hyperion, 1995), 91.

He invites His team to take it to the next level and do greater works than what He had done.”⁴³
Jesus empowered His team.

He Gave Them a Sense of Cohesion

When selecting his team Jesus appears to watch carefully how He goes about demonstrating His understanding of His own mission and the work He was calling His disciples from and to. As He calls Peter, Andrew, James, and John, He says, “Follow me, and I will make you fishers of men” (Matt 4:19). In fact, Luke in his gospel actually tells us that the call of Simon Peter occurs when Jesus is teaching along the Sea of Galilee and He needs a place to speak from. He boards Peters’ boat and asks him to push a little away from the shore and Jesus teaches the crowd from there. Rather than asking to be taken back to shore at the close of his talk, Jesus instead says, “Put out into the deep water, and let down the nets for a catch” (Luke 5:4). It is broad daylight, fishing by net is done at night, and Peter along with his brother Andrew have been fishing all night and their nets are empty. The story goes, that Peter reluctantly lowers his nets and the unthinkable occurs—this huge catch occurs and their nets are breaking and they call for the other boat to assist! “Peter fell at Jesus’ knees and said, “Go away from me, Lord; I am a sinful man!” (Luke 5:8).

Jesus seizes the opportunity at this moment, it appears, to bring about a cohesive move in His team building. He says to Simon Peter, “Don’t be afraid, from now on you will catch men” (Luke 5:10). By talking in terms they can easily associate with, Jesus is enabling his team to quickly see how they will make the transition. They have always known the experience of pulling on the net and bringing in the catch. All they would be doing now is catching human beings instead of fish. Immediate cohesion becomes a reality when making such easy associations.

Along the path of team formation such cohesion can slip and diminish. Is this what Jesus is doing, especially just after His resurrection and prior to His ascension? He meets the women who had met the angel at his empty tomb and as Jesus greets them and they bowed at His feet and worshiped him, he says to them, “Do not be afraid. Go and tell my brothers to go to Galilee;

⁴³Guinness, 43.

there they will see me” (Matt 28:10). Could it be that the stage is set, this time it is breakfast by the sea and again another experience of Jesus addressing team cohesion? He asked, “Children, you do not have any fish, do you?” (John 21:5). Is this the moment Jesus desires to provide His disciples added cohesion as a team? Jesus directs them to do something they have tried all night, but again in broad daylight! “Cast the net on the right hand side of the boat” (John 21:6). Another successful catch! Jesus extends the invitation, “Come and have breakfast” (John 21:12). It would be their last of fish and all others would be of souls of humankind. Their sense of cohesion was nothing short of overwhelming!

He Modeled a Mentoring Relationship

Luke in his account appears to demonstrate the emphasis that Jesus placed on forming His team: “And it was at this time that He went off to the mountain to pray” (Luke 6:12) and He spent the entire night in prayer with God the Father. As the next day dawned, “He called His disciples to Him; and chose twelve of them, whom He also named apostles” (Luke 6:13). Jesus appointed only twelve men and Mark tells us that He appointed them “that they might be with Him, and that He might send them out to preach” (Mark 3:14). It is important not to overlook the words *that they might be with Him*. Kenneth Boa says, “Before they were sent out to engage the world in ministry, they were called to a personal experience with Jesus.”⁴⁴ It appears that Jesus uses the opportunity to invite them to come and spend time with Him and in doing so he prepares to teach or mentor them in this new relationship. Ron Davis says, “When Jesus taught the Twelve about servanthood, not only did he teach them verbally, but he washed their feet. When he taught the Twelve about prayer, not only did he teach them what to pray, he took them out into the garden and prayed with them.”⁴⁵ It was more than words that Jesus used to bring the disciples into a mentoring relationship; He immersed them into the experience itself firsthand.

After Jesus’ ascension and Pentecost had come, Peter and John were preaching and Luke shares this comment: “Now as they observed the confidence of Peter and John, and understood

⁴⁴Boa.

⁴⁵Ron Lee Davis, *Mentoring: The Strategy of the Master* (Nashville: Thomas Nelson, 1991), 52.

that they were uneducated and untrained men, they were marveling, and began to recognize them as having been with Jesus” (Acts 4:13). Jesus welcomed his team’s demonstration of their own unique ways (i.e., feeding the 5,000, “You give them something to eat.”), but He longed for it to be clear who their teacher had been and it could be seen. Jesus mentored His team; a clear and undeniable stamp of Himself on His team.

It seems that Jesus’ team continued by the Holy Spirit to receive fresh visits of Jesus’ presence, for Jesus had said, “I will not leave you as orphans; I will come to you. . . . He who loves me will be loved by my Father, and I too will love him and show myself to him” (John 14:18, 21). Thus Jesus demonstrated a mentoring relationship that would “enhance any and all ministry potential within the learner.”⁴⁶

He Held His Team Accountable

As Jesus interacted with His team He did not refrain from holding them accountable, both individually and as a group. At the point when Jesus’ popularity was plummeting and “many of His disciples turned back and no longer followed him” (John 6:66). He turned to His team and asked, “You do not want to go away also, do you?” (John 6:67). Peter’s reply, “Lord, to whom shall we go? You have words of eternal life. And we have believed and have come to know that You are the Holy One of God” (John 6:68). Accountability requires both a healthy confrontation and a response from the one(s) being held accountable.

As the twelve disciples were being sent out by Jesus, it was Jesus who said, “Wherever you enter a house, stay there until you leave town. And any place that does not receive you or listen to you go out from there, shake off the dust from the soles of your feet for a testimony against them” (Mark 5:10, 11). If Jesus was this direct about holding those accountable whom the disciples would stay or work with; he certainly was One to hold the disciples accountable themselves.

When Jesus and the three disciples closest to him returned from the Mount of Transfiguration, they were met by the scene of a father, whose son was possessed by a demon and

⁴⁶Ibid., 52.

the other disciples had failed to cast out the demon. Jesus cast the demon out and the boy, who made whole, embraced his relieved father. When the disciples were alone with Jesus they asked Him, “Why couldn’t we drive it out?” (Matt 17:19). Jesus’ answer from both Matthew and Mark bears out two things: “Because you have so little faith . . . *and* this kind can come out only by prayer” (Matt 17:20 and Mark 9:29). Jesus did not avoid an opportunity for correction and a chance to provide his team accountability as a team leader.

At the Passover supper, that would soon be known as the Lord’s Supper, a dispute arose between the disciples as to which would be considered the greatest. Jesus spoke to this divisive attitude among His team. “The kings of the Gentiles lord it over them; and those who have authority over them are called benefactors. But not so with you, but let him who is the greatest among you become as the youngest, and the leader as the servant” (Luke 22:25). Accountability, done right, is the arena where real growth, mutual respect and trust is developed within a team.

He Empowered Women

When you look closely at Jesus’ ministry team it becomes obvious that the disciples comprised His immediate team, but a whole extended team also existed. Jesus was inclusive about who could be on the team. He expanded what a team could look like. Luke the gospel writer, tells us in his account that Jesus had some women who had been healed of evil spirits and sickness, and many others who were contributing to their team’s support out of their private means (John 8:2, 3). Why were these women part of Jesus’ team? Apart from providing means and support to Jesus, was Jesus taking advantage of them for just this reason? I suggest not, but for an important reason: team success.

Cheryl Dahle, in her article “Natural Leader,” introduces Rayona Sharpnack, leader of the Institute for Women’s Leadership, based in Northern California. Ms. Sharpnack has pioneered leadership training with Fortune 500 companies by establishing this premise, “Leadership isn’t about doing, Sharpnack insists. It’s about being. You are more likely to succeed if you concentrate on transforming your mental framework, rather than memorizing mechanics.”⁴⁷ By empowering

⁴⁷Rayona Sharpnack, *Trade Up* (San Francisco: Jossey-Bass, 2007), quoted in Cheryl Dahle, “Natural Leader,” <http://www.fastcompany.com> (accessed November 18, 2007), 1.

these women, Jesus appears to accept their support; a focus on being—and laying a more solid framework in which to conduct His work. By having an extended team with affluent and caring women, Jesus created an environment of success.

Sharpnack says that to succeed one must “engage in a leadership endeavor that will depend on our new context, new behaviors, and a community of partners for success.”⁴⁸ Jesus formed an organizational culture or context that produced a climate for success and the women who He empowered were His community of partners who aided Him establishing this Messianic culture or context. Their roles were no less significant than the disciples who followed Jesus and ministered in or near the spotlight.

Cheryl Dahle cites the following fact, “Many change programs inside of companies fail because they address content (the knowledge, structure, and data in a company) or process (the activities and behaviors), but they never address the context in which both of these elements reside. The source of people’s action isn’t what they know, but how they perceive the world around them.”⁴⁹ Jesus understood this and encouraged what Sharpnack calls “conversations for action.”⁵⁰ These women were empowered to help establish the “being” part of His team. They provided the financial and logistical (sleep quarters) support that was needed for the disciples and Jesus to remain on the torrid pace of ministry.

Jesus expanded the idea of team to include women, especially in the Jewish world. Who did He entrust with telling the disciples He had risen on the resurrection morning? Mary, a woman. Laurie Beth Jones poses this question, “How far can men really go without us (women)? Only one generation.”⁵¹

Pauline Team Leadership in the Early Church

Paul, the Apostle to the Gentiles, was a team leader when faced with unimaginable

⁴⁸Sharpnack, 159.

⁴⁹Dahle.

⁵⁰Ibid.

⁵¹Jones, 193.

circumstances. Charles Swindoll shares this thought, “*Though* he never led a nation in time of war or stood toe to toe against a madman who desired to control the world, *Paul* was constantly buffeted by the powerful forces of Satan and his domain as he set in motion a Christian enterprise that would impact the entire world for centuries (italics added).⁵² It is in Paul’s own description of the church “ekklesia,” that I believe he reveals his view of team leadership. Herman Ridderbos comments on Paul’s view of the church in the following way: “For he (Paul) does not rise from the relationship within the church (as body) to the relation of the church to Christ, but reasons just the other way around: because the church is the body *of Christ*, therefore it is to conduct itself within as ‘body.’”⁵³

Ben A. Anderson captured my attention with his own observations of Paul’s use of “race and culture”⁵⁴ in his description of the church as a body. Anderson says that before unpacking and expanding this analogy, Paul interjects race and culture. For Anderson it seemed forced, unpoetic, off topic. In fact, though, Paul actually intended (Jew and Greek, slave or free) and purposefully put into place something important he did not want us to miss. What did Paul not want us to miss?

As I studied Paul’s letter to the church at Corinth in 1 Corinthians, I came to realize Paul shares promises or commitments the church leadership team makes to the church itself. If the church is to function like a body, as one, then should the leadership team model this activity themselves? I believe so, and Paul demonstrates this with the Corinth church. I want to explore now what I would call the seven key embodiments of Pauline Team leadership.

I Will Lift Up the Weaker One

When a body has weaker members the rest of the body compensates and sends the message, You “are necessary . . . on these we bestow abundant honor” (1 Cor 12:22, 23). By

⁵²Charles Swindoll, *Paul: A Man of Grace and Grit* (Nashville: The Word Publishing Group, 2002), 217.

⁵³Herman Ridderbos, *Paul: An Outline of His Theology* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1975), 370, 371.

⁵⁴Ben A. Anderson, *Gracism: An Art of Inclusion* (Downers Grove, IL: InterVarsity Press, 2007), 33.

showing the weaker one(s) special or abundant honor there is brought about the healing and strengthening needed. The members on a team should do no less.

A seasoned Paul writing his letter to Philemon, on behalf of a runaway slave (Onesimus) who had been converted, causes Paul to say, “Refresh my heart in Christ” (Phlm 1:20) with restoring one “who formerly was useless to you, but now is useful to you and to me” (Phlm 1:11). Why? Why bother with this weaker one, Onesimus?

I believe it is because Paul experienced a demonstration of this firsthand when Ananias the prophet came to him as Saul of Tarsus, after his initial meeting with God (Lord Jesus) outside Damascus and laying hands on him he says, “Brother Saul, the Lord Jesus . . . has sent me so that you may regain your sight, and be filled with the Holy Spirit” (Acts 9:17). Immediately there were scale-like layers that fell from his eyes and Saul could see. He was baptized and then took food and was strengthened.

From this experience Saul would go through a transformation as a leader and upon his arrival in Jerusalem some three years later, Saul, not yet renamed Paul, is trying to associate with the disciples. Obviously, “they were all afraid of him, not believing he was a disciple” (Acts 9:26). What was Saul/Paul going to do? If someone did not step up, team up, and believe Saul had changed and was now Paul, he would have been frozen out. Fortunately Barnabas had faith in Paul. Luke tells us how “Barnabas took hold of him and brought him to the apostles and [himself] described to them how he had seen the Lord on the road, and that He [Jesus] had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus” (Acts 9:27).

Paul, the weaker one was shown special, abundant honor—honor that had not been earned, but was given by the Body. So, from this experience, how did Paul make good on this promise—*I will lift up the weaker one*? In his first letter to those at Corinth Paul, speaking of his team says, “We’re the Messiah’s misfits. You [Corinthians] might be sure of yourselves, but we live in the midst of frailties and uncertainties. You might be well-thought-of by others, but we’re mostly kicked around” (1 Cor 4:10, 11 Message). Paul has taken this key embodiment and made it a promise whereby as a team leader he has trained his leader team to commit themselves in giving those they serve the best chance at growing as Christians, by becoming nobodies themselves, so that those they serve would become somebodies.

I Will Cover You

Paul formed an extension of his immediate team with each new city he entered. Philippi is a good example. From the first day with women by the river, Paul exclaimed, "You all are partakers of grace with me" (Phil 1:7). He begins with this new, young church to fulfill the promise, *I will cover you*. Paul and Silas are soon accused of an uprising and taken into custody and beaten here in Philippi. In the night an earthquake demolishes the jailhouse and the jailer who has heard them singing through their pain is converted along with his family. The jailer bathes their wounds and he and his family are covered that night in the waters of baptism. As Paul later wrote to them in Philippi, he said, "No church shared with me in the matter of giving and receiving but you alone" (Phil 4:5). Paul would say later to those in Philippi, "True comrade—help these women who shared in my struggle in the gospel" (Phil 4:3). They needed covering and care for those on the team and in the body are not to be overlooked.

Paul brings this point home in writing to those at the church in Corinth, "Let no one seek his own good, but that of his neighbor" (1 Cor 10:24). It was the conscience of another whom Paul was concerned would be offended and they not be saved. In his ministry to the Gentiles, Paul consistently gave the call to establish a benchmark of "special modesty" (1 Cor 12:23 TNIV) or "more abundant seemliness" (1 Cor 12:22). So, he urged that a true team player would "please all men in all things, not seeking my own profit" (1 Cor 12:32). Here is another key embodiment of team leadership for Paul, *I will cover you*.

Paul had come to understand the means by which one measures this kind of consideration for others. It was through the keeping of a clear "*suneidesis*" or conscience. John MacArthur identifies conscience as "a self-knowledge—specifically a moral self-awareness."⁵⁵ Paul appears to be intent on the use of conscience as proof that the modesty or seemliness of another had been cared for sufficiently. He said, "I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord" (1 Cor 4:4). A clear conscience does not justify, but Jesus does. But as a team leader and a team player, giving consideration to those members or parts which are at first unpresentable, Paul says, *I will cover* the unpresentable parts

⁵⁵John MacArthur, *The Book on Leadership* (Nashville: Thomas Nelson, 2004), 79.

and used as his guide a clear conscience. This is the promise and commitment of one who understood the healthy function of the team as it serves the needs of the body.

I Will Share with You

Paul was a missionary evangelist; raising churches up wherever he went. But as he did he also never forgot those who had sacrificed to send him out to do this work. There were three official trips and as he revisited, strengthened, and built up the work on his second and third journeys, Paul asked for these churches to aid those in need back in Judea, where a famine had ravaged the lives of the believers there. On his journey through Corinth, Paul urged them in advance of his arrival in his first letter, that they “put aside and save . . . concerning the collection for the saints” (1 Cor 16:2, 1).

By denying yourself special treatment in order to provide such treatment for those in need, Paul demonstrated that this was the way to give “to that member which lacked” (1 Cor 12:24). I would suggest that from the evidence, Paul believed great teams should consist of great givers. He always felt the “interdependence”⁵⁶ of members and ministers alike. He nourished this attitude when he confronted those in Corinth, “As long as you grab for what makes you feel good or makes you look important, are you really much different than a babe at the breast, content only when everything’s going your way?” (1 Cor 3:3 Message).

When it came to authenticity, truthfulness and integrity, Paul and his team could ask, “If we *who* have planted spiritual seed among you, is it out of line to expect a meal or two from you? Others demand plenty from you in these ways. Don’t we who have never demanded deserve even more?” (1 Cor 9:12). The answer of course is “Yes.” Yet Paul’s point was that he would not start now, even though he and his team had a perfect right. When his team proclaimed the Message it was not that he might get something out of it. He said, “It’s *not* my idea but something solemnly entrusted to me” (1 Cor 9:17). Jesus’ words, “freely you have received, freely give” (Matt 10:8), was Paul’s mantra. A promise and noble commitment of a true team leader, *I will share with you*.

⁵⁶Covey, 188.

I Will Bestow Great Honor on the Humble

As Paul's ministry expanded he looked for those whom he might invite to be on his team who lacked experience or the opportunity to do ministry. Whether they were "well spoken of" (Acts 16:2) as in the case of Timothy, or "a true child in a common faith" (Titus 1:4, 5) as with Titus. They were disciples in need of a teacher, and a mentor. And because they lacked and Paul had need of them, Paul said, I will honor the team members that lack it. I will build them up, equip and resource them, so that one day Paul would send them, rather than go himself (i.e., Titus 1:5). Paul demonstrates that a humble team leader give deference to those who are on their team above themselves. Realizing that they might do what the team leader could not do and be present in their behalf, thus bestowing greater honor with their empowerment.

Aquila and Priscilla were a tentmaker couple and very likely converts before meeting Paul. Their missionary spirit was evident to Paul when he came to Corinth on his second missionary journey. F. F. Bruce observes, "They (Priscilla and Aquila) appear to have been a well-to-do couple."⁵⁷ With possible branches of their business scattered about the region, this enabled them to move back and forth between Rome, Corinth, and Ephesus. The couple, though gifted with means, are humble and committed to being used in spreading the gospel. So, Paul, as he embarked on his third journey, took Priscilla and Aquila with him. "He left them" (Acts 18:19) in Ephesus, and as he did so he knew "they *could explain* the way of God more accurately" (Acts 18:26) and he bestowed greater honor by leaving them to help guide the Ephesus Church and Apollos who would soon arrive in town.

It is important to note that Priscilla and Aquilla are always mentioned together and her name proceeds his when mentioned. Bruce concludes that "this may suggest that she was the more impressive personality of the two."⁵⁸ Thus the point of this promise, *I will bestow greater honor on the humble*, may carry additional weight than first realized. A humble woman, equally capable as a man, but in this instance possibly more capable than her husband to do ministry.

⁵⁷F. F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 1977), 250.

⁵⁸*Ibid.*, 251.

Paul was unafraid to fulfill this promise in building a winning team.

I Will Stand with You

Here Paul establishes how the team works together for the body, as he says “there should be no division in the body, but that the members should have the same care for one another” (1 Cor 12:25). Division on a team can bring certain damage if allowed to grow; clearing up differences and removing the division are essential in order for the body or team to survive, thrive, and succeed. In this key embodiment of team leadership Paul demonstrates a clear and courageous approach.

His demonstration of this occurred early on in the Early Church when a division arose regarding the “custom of circumcision and salvation” (Acts 15:1). It was determined by certain Jewish Christians that in the conversion of Gentiles this custom of Moses must either be upheld or not apply. Paul and Barnabas found themselves being sent to Jerusalem to help resolve the matter. At Jerusalem Peter came forward and attested to his experience, “God, who knows the heart . . . made no distinction between us and them, cleansing their hearts by faith” (Acts 15:8, 9). He questioned, “Why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear?” (Acts 15:10). After Paul and Barnabas testified and upheld Peter’s claim that God saves us all, Jew and Gentile, by His grace, James, the leading administrator of the Early Church, urged that the division be cleared away by stipulating that Gentile believers “abstain from things contaminated by idols and from fornication and from what is strangled and from blood” (Acts 15:20). The leadership team had stood with each other and great damage was avoided.

Paul’s commitment to the promise, *I will stand with you* is tested soon thereafter. Later when Cephas (Peter) came to Antioch, where the division had been removed, Peter was seen holding “himself aloof fearing the party of the circumcision” (Gal 2:12). Paul stood up in the presence of all assembled and confronted Peter by saying, “If I rebuild what I have destroyed, I prove myself to be a transgressor” (Gal 2:18). In speaking of this moment Paul says, “I opposed him to his face because he stood condemned” (Gal 2:11). Paul and Peter were on the same team; part of the same church. Paul, a courageous leader, promised, *I will stand with you—by faith*

though and not by fear. Paul was intent on removing the condemnation, by aiding Peter in correcting his walk and aligning it with his talk. To allow division was not an option for the body or the team. *I will stand with you.*

I Will Consider You as an Equal

Paul introduces this key embodiment by describing how members of the body “should have the same care for one another” (1 Cor 12:25). So it was with Paul and his work with those on his team. In his dispute with Barnabas over John Mark’s participation in their second missionary journey, Paul appears immovable and unwilling to yield, and certainly it appears that this is so. However, as time goes along we see Paul coming around to treat John Mark as he does others who have been on his team, as an equal.

Writing to Timothy in his second letter, Paul urges Timothy to “pick up Mark and bring him with you, for he is useful for service” (2 Tim 4:11). Mark, who by this time has written his own gospel story (The Gospel According to Mark), reflecting much of what Peter had witnessed firsthand, but also telling his own story along the way (i.e., Mark 14:51, 52). Mark is a different man; he has grown and matured as have most on Paul’s team. They have each experienced significant changes in their lives. Some, like Demas, who had been faithful (Col 4:14) deserted and “loved this present world” (Col 4:10) more.

Paul, says Charles Swindoll, “was no distant celebrity; no aloof executive in a pinstriped suit who communicated solely through interoffice memos. On the contrary, he walked among them and worked alongside them. Quite likely, he had enjoyed Sunday afternoon meals in their homes getting to know their families. He knew them intimately and allowed them to come “up close and personal” with him.”⁵⁹ As a team leader, Paul made the promise, *I will consider you as my equal*. And with Mark he would be heard to give the instruction, “If he comes to you, welcome him” (Col 4:10). He is one of us, an equal.

In the short letter to Philemon, written by Paul to a “beloved brother and fellow worker” (Phlm 1:1). By that name Paul appeals to him as the master of Onesimus, a runaway slave.

⁵⁹Swindoll, 218.

Onesimus has been converted by Paul in Rome and now Paul has urged him to return to his master and make amends. Paul demonstrates his promise in this embodiment of team leadership (*I will consider you as an equal*) by saying to Philemon, “If then you regard me a partner, accept him as you would me” (Phlm 1:17).

I Will Celebrate with You

As Paul prepares to make his way to Jerusalem, he is conducting what may well be called his farewell tour through Asia Minor. He demonstrates one final key embodiment of team leadership as he says, “If one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it” (1 Cor 12:26). As he traveled revisiting those churches needing encouragement and affirmation that he had raised up, Paul is mindful of the importance of “enthusiastic affirmation.”⁶⁰

He blocks out large amounts of time, even sending his traveling team ahead by ship and promising to catch up by way of an arduous hike across the peninsula to Assos. Paul remained longer so that he could make good on his promise—*I will celebrate, I will rejoice with you*. Paul had formed a close-knit team of dedicated leaders, so to linger and “talk with them a long while” (Acts 20:11), gave him the opportunity to weep and rejoice. Paul was mindful of the impact these moments would have, long after he left them. So he modeled the words he had shared with the Corinth believers, “We are a fragrance of Christ to God. . . . The sweet aroma of the knowledge of Him in every place” (2 Cor 2:15, 14).

Paul himself would ask, “Who is adequate for these things?” (2 Cor 2:16). How can a team leader make good on such promises? The answer? In each and every leader their only sufficiency is God. Paul was quick to answer his own question with an emphatic claim, “Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God” (1 Cor 3:5).

This is Pauline Team Leadership at its very core. So I would ask, Where did Paul learn to lead like that? What was his secret to such an embodiment of team leadership? Maybe Hans

⁶⁰Ibid., 228.

Finzel gives us the best directive to a possible answer when he writes,

Servant leaders must be willing to live filled with submission on many levels: submission to authority, submission to God the Father, submission to one's spouse, submission to the principles of wise living, and submission to one's obligations. Though conventional wisdom says everyone should submit to their leaders, the real truth is that leaders, to be effective, must learn to submit.⁶¹

Summary

When seeking to establish a theology of team leadership, coming to an understanding of how the Godhead, or the Trinity work together is essential. As One, They have demonstrated through Creation, Redemption (Incarnation), and in establishing the Church how more than one being joins with another and goes about achieving formation as well as functioning and succeeding as a team.

Jesus' model of team leadership is unparalleled. He builds relationships and mentors those relationships and provides a balanced approach that establishes a clear focus on the desired goal: the Kingdom of God is come! He implemented a purpose for His team and empowered them to achieve His goals. No one remains outside who desires to be on the team.

The Apostle Paul's key concept of team leadership included promises and commitment to being part of the team. The Early Church was established by such a team of leaders and with a team leader who proved to be both conscientious and courageous.

Whether in the Triune Model of Leadership as seen in the Godhead, or the essentials that Jesus demonstrated with His team, or the key embodiments of Pauline Team Leadership, in each of these examples of team leadership there are significant factors demonstrated that can lead a team to discover successful strategies of team formation. They are only waiting to be applied.

⁶¹Hans Finzel, *Empowered Leaders* (Nashville: Thomas Nelson, 1999), 41-42.

CHAPTER 4

LITERATURE REVIEW OF BOOKS AND ARTICLES

Introduction

The topic of this dissertation project is strategies of team formation in a multi-staffed church. Literature on the topic of team building abound. Roberta Hestenes, senior pastor of Solana Beach Presbyterian Church in California, observes, “There is new and growing literature on team building coming from secular and Christian authors, on how to go about this new approach.”¹ Scott Beare and Michael McMillan concur, “The number of books, articles, videos devoted to teamwork was staggering.”²

The scope of this literature review pertains to contemporary literature, selected books, and articles from both secular and sacred fields, spanning the past fifteen to twenty years. Some older sources are used, however sparingly. This review is limited to themes that are germane to the leadership challenge of team formation—understanding the culture of the organization, essential components of team leadership’s foundation, and potential factors of team development.

I have a developing hypothesis of team formation that I will assess at the close of the chapter and this literature review: *Teams form on the basis of shared relationships, defined roles, goals and strategies, with a compelling vision that is clearly and consistently articulated.*

¹Roberta Hestenes, “The Power of Team Leadership,” Youth Specialties, http://www.youthspecialties.com/freeresources/articles/getting_results/leadership.php (accessed January 28, 2008).

²Scott Beare and Michael McMillan, *The Power of Teamwork, Inspired by the Blue Angels* (Naperville, IL: Simple Truths, 2006), 6.

Defining and Understanding Culture

When people join an organization, they are not only becoming part of a company, but are entering a specific culture. In order to effectively form a team it is important to define what the organizational culture is in which the team exists. Edgar H. Schein insists that “the bottom line for leaders is that if they do not become conscious of the cultures in which they are embedded, those cultures will manage them. Cultural understanding—it is essential to leaders if they are to lead.”³

Can organizational culture be defined? John Burk sees organizational culture being an “elusive concept.”⁴ Burk illustrates this by saying culture is like the word love—nearly everyone has experienced it and knows what it means, but almost no one can explain what it is in theory. However, Schein provides a definition of organizational culture. “Culture is to a group what personality or character is to an individual.”⁵ Can Burk be right when he states, “An organization can never be completely described and, by extension, neither can its culture.”⁶ Organizations and their culture may not be able to be completely described, but they can surely be *sufficiently* described so that a group or team may know the culture well enough in order to chart a certain direction. Burk, with General Semantics (GS) maintains that with organizational culture “the map is not the territory, the map is not all the territory, the map is self-reflexive, and the consciousness of abstracting (Korzybski 1948) are essential if organizational culture is to be found.” Leonard Sweet sees maps as traps when seeking to understand one’s culture: “Nothing is ever as it seems. Nothing is ever as is seen.”⁷ When it comes to being conscious of society’s culture and adequately

³Schein, 23.

⁴John Burk, “Shared Lenses: General Semantics and the Organizational Culture Perspective,” *ETC: A Review of General Semantics*, September 22, 1994, The Free Library, <http://www.thefreelibrary.com/Shared+lenses%3a+general+semantics+and+the+organizational+culture-a016109677> (accessed November 10, 2008).

⁵Schein, 8.

⁶Burk.

⁷Leonard Sweet, *Aqua Church 2.0* (Colorado Springs, CO: David C. Cook Publishing, 1999), 22.

defining one's organizational culture, we must go beyond maps and theories in order to enter the reality of organizational culture.

George B. Thompson Jr. says, "Congregations live in the culture they create, but don't create culture out of nothing."⁸ There are certain layers of culture, however invisible and tucked away from consciousness, but they are real. Schein considers the central issue for leaders being how to get at deeper levels of a culture—for "culture is the deepest, often, unconscious part of a group, less tangible and less visible than other parts."⁹

Kim S. Cameron and Robert E. Quinn conclude that organizational culture is quite broad and inclusive in its scope, comprising a "complex, interrelated, comprehensive, and ambiguous set of factors."¹⁰ This should not weaken efforts to understand one's culture. Randy Pope states, "Remaining culturally relevant is as critical to the church as it is for a large multinational company."¹¹

What is there to understand on the part of a church and its staff, regarding its culture? Joann Keyton defines organizational culture as "the set of artifacts, values, and assumptions that emerge from the interactions of organizational members."¹² Keyton emphasizes that through the communication of the organization's members, when responding to each other in meetings and events, an organizational culture surfaces. The focus is not just on managers, and executives, but on all cultural components in interaction.

Mary G. Trefry maintains that "organizational culture is even more critical in multi-cultural organizations because of its impact on the benefits and challenges of employee cultural

⁸George B. Thompson, *How to Get Along with Your Church* (Cleveland, OH: The Pilgrim Press, 2001), 11.

⁹Schein, 14.

¹⁰Kim S. Cameron and Robert E. Quinn, *Diagnosing and Changing Organizational Culture* (San Francisco: John Wiley & Sons, 2006), 32.

¹¹Randy Pope, *The Intentional Church* (Chicago: Moody Publishers, 2006), 150.

¹²Joann Keyton, *Communication & Organizational Culture: A Key to Understanding Work Experience* (Thousand Oaks, CA: Sage Publications, 2005), 35.

diversity.”¹³ With globalization efforts and demographic shifts, multi-cultural organizations will increasingly be the norm.

It is both insightful and helpful when trying to understand organizational culture, to note what Schein proposes: “Perhaps the most intriguing aspect of culture as a concept is that it points us to phenomena below the surface, that are powerful in their impact but invisible and to a considerable degree unconscious.”¹⁴ It is the presence of these unseen phenomena in organizational culture that should not go unnoticed or factored in to a team’s performance strategies. Undoubtedly, understanding organizational culture has a strong effect on performance and effectiveness in organizations.

Creating and Changing Culture

Peter Senge reminds us that “organizations don’t readily encourage new learning.”¹⁵ Leaders that desire to instill widespread change are working against a paradox. Daniel Goleman, along with Richard Boyatzis and Annie McKee concur that “organizations thrive on routine and the status quo.”¹⁶ Where must an organization start when making changes? It’s culture.

Schein observes that acts of “culture creation”¹⁷ occur when members of the group ask, What are we here for? What is our task? Each individual is facing basic social survival issues: Will this group include me? Will I have a role in this group? Will my need to influence others be realized? Will the level of intimacy that we reach meet my needs? Jim Herrington, Mike Bonem

¹³Mary G. Trefry, “A Double-Edged Sword: Organizational Culture in Multicultural Organizations,” *International Journal of Management*, September 1, 2006, BNET Business Network, http://findarticles.com/p/articles/mi_qa5440/is_200609/ai_n21399902?tag=content;col1 (accessed November 10, 2008).

¹⁴Ibid.

¹⁵Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York: Doubleday, 1990), n.p., quoted in Goleman, Boyatzis, and McKee, 225.

¹⁶Goleman, Boyatzis, and McKee, 225.

¹⁷Schein, 69.

and James H. Furr believe in establishing a “permissive-giving culture,”¹⁸ which encourages individual leaders in the congregation to take initiative, to risk, and experiment.

Cameron and Quinn introduce four major culture types—“Heirarchy, Market, Clan, and Adhocracy.”¹⁹

1. The Heirarchy Culture (Internal Process Model)

Here internal efficiency, uniformity, coordination and evaluation are what is emphasized. Focus is upon the logic of the internal organization and stability. Keeping the purpose of the organization in mind with a tendency to emphasize execution of regulations. Factors motivating this culture are security, order, rules, and regulations. Leaders tend to be conservative and cautious, and pay close attention to technical matters. Effectiveness criterium include control, stability, and efficiency.

2. The Market Culture (Rational Goal Model)

The emphasis here is productivity, performance, and goal fulfillment. A focus is upon the pursuit and attainment of well-defined objectives. What motivates is competition and the successful achievement of predetermined end goals. Leaders are usually directive, goal oriented, instrumental, and functional. Effectiveness criterium include planning, productivity, and efficiency.

3. The Clan Culture (Human Relations Model)

This has a primary concern for human relations, emphasizing flexibility, and a subsequent focus on the internal organization. Group maintenance, building trust, and participation are its core values with primary motivational factors being attachment, cohesiveness, and membership. Leaders are prone to be participatory, considerate, and supportive and they facilitate such interaction via teamwork. Effectiveness criterium include the development of human potential and member commitment.

¹⁸Jim Herrington, Mike Bonem, and James H. Furr, *Leading Congregational Change* (New York: John Wiley & Sons, 2000), 75.

¹⁹Cameron and Quinn, 37-45.

4. The Adhocracy Culture (Open Systems Model)

This provides emphasis on flexibility and change, while maintaining a primary focus on the external environment. This is a charismatic culture, where the root word for adhocracy is ad hoc—and implies something temporary, a specialization and dynamic. This orientation has as its emphasis growth, resource acquisition, creativity, and adaptation to the external environment. Leaders concentrate on acquiring more resources, attaining visibility, legitimacy, and outside support. Effectiveness criterium include growth, development of new markets, and resource acquisition.

Each of these culture types, observe William A. Pasmore and Richard W. Woodman, exist with two underlying assumptions. The first assumption is that “organizations are unlikely to reflect only one culture; rather one would expect to find combinations of each cultural type, with some types being more dominant than others.”²⁰ The second assumption is “the importance of balance.”²¹ The Competing Values Culture framework, a metatheory that originated with Quinn and Rorhbaugh in 1981.²² These four cultures are divided into four quadrants on the CVC framework When a lone quadrant is overemphasized, an organization may well become dysfunctional and the enduring strengths of the culture may become weaknesses as a result.

In studying various organization cultures, Schein concludes that we must “understand the dynamics of culture--and have a deeper understanding not only of why various groups of people or organizations can be so different, but why it is so hard to change them.”²³

Developing an Organizational Church Culture

When it comes to developing a new church culture what is required? Schein insists, “It can be argued that the only thing of real importance that leaders do is to create and manage

²⁰William A. Pasmore and Richard W. Woodman, eds. *Research in Organizational Change and Development: An Annual Series Featuring Advances in Theory, Methodology and Research*, vol. 5 (Greenwich, CT: JAI Press, 1991), 6.

²¹Ibid.

²²See appendix A for Quinn and Rorhbaugh’s Competing Values Culture Framework.

²³Schein, 10.

culture; that the unique talent of leaders is their ability to understand and work with culture; and that it is an ultimate act of leadership to destroy culture when it is viewed as dysfunctional.”²⁴ Is Schein’s approach appropriate when entering an organizational culture? Linda L. Putnam, in a book review on Joanne Martin’s latest book, describes Martin’s analytic framework unveiled in three perspectives on organizational culture. Which suggest theories construct rather than reflect reality. From Martin’s research three perspectives were drawn: “(1) integration, characterized by homogeneity and a collective consensus of deep-seated beliefs; (2) differentiation, depicted as islands of subcultures often in conflict, harmony or indifference; and (3) fragmentation, irreconcilable and coexisting tensions, ironies and paradoxes.”²⁵ When viewing dysfunction, destroying culture may not be the ultimate act of leadership, but instead applying Martin’s three perspectives and determining what is most accessible and produces the most resonance and viability for the organization. Phil Vanauken’s view is akin to Martin’s—“Create a fertile organizational climate and teamwork will follow.”²⁶

It is important that teams are involved in what Schein calls a “learning culture—whose DNA reflects the shared assumption that the environment is to some degree manageable.”²⁷ Where does a pastoral team begin to do this? George Cladis, a senior pastor and team leader himself, says, “The most effective churches today are the ones that are developing team-based leadership.”²⁸

Can the church and its leaders get caught up in the surrounding culture and allow it to dictate the church’s culture? Sweet reminds us of what Jesus said, as He addresses God in His prayer, “My prayer is not that you take them out of the world” (John 17:15) but immediately

²⁴Ibid., 11.

²⁵Linda L. Putnam, Review of *Organizational Culture: Mapping the Terrain*, by Joanne Martin (Thousand Oaks, CA: Sage, 2002), in *Administrative Science Quarterly*, March 1, 2003, HighBeam Research, <http://www.highbeam.com/doc/1G1-109987991.html> (accessed November 10, 2008).

²⁶Van Auken.

²⁷Schein, 400.

²⁸Cladis, 1.

acknowledges that His disciples “are not of the world” (John 17:16). His point being—“the true path through culture lies somewhere in between.”²⁹ We are called to live a Kingdom life that is in this world but not of it. Cladis observes that “just as a missionary to a foreign land seeks to learn the local customs, dialects, foods, and traditions—that is, its *culture*—so we can draw out those things in culture that are supportive of our message and use those in our ministry.”³⁰ Pope agrees in that he sees the first step in development of a culturally relevant strategy is to “learn about the community you serve.”³¹

Cladis appeals for what he calls “culture creating,”³² and he takes nine key characteristics of post-modern culture³³ and builds his leadership team’s vision upon them; thus aligning his church’s culture with the culture in society. These nine characteristics are (1) creation is an organism rather than a machine; (2) hierarchical structures are reduced; (3) authority is based on trust; (4) effective leadership is visionary; (5) life and work are spiritually rooted; (6) structures are smaller; networks are bigger; (7) innovation is rewarded; (8) work follows gifts, and gifts are used collaboratively; and (9) mainline church denomination has ended.

I am not suggesting each of these nine characteristics would all apply. But Cladis aptly points out, “The postmodern world hungers for meaning and spirituality that the modern world tended to strip away.”³⁴ When we build strong teams and church culture where individual gifts are valued equally, and collaboration within networks and communities of people are emphasized rather than large, tired, hierarchical structures—this will attract those who resonate with the mission supported by that culture.

²⁹Sweet, 92.

³⁰Cladis, 17.

³¹Pope, 155.

³²Cladis, 13.

³³Ibid., 19.

³⁴Ibid., 18.

Foundation of Team Leadership

In looking at the foundation of team leadership, does team leadership have a legitimate standing when compared to individual leadership? George Barna says, "We have been taught that leadership is about one individual performing all of an organization's critical tasks."³⁵ Is team leadership a viable option in today's world? David Riesman, writing in the 1940s, observed that American society in the last half of the twentieth century was living in what he called the "other-directed"³⁶ period. Riesman saw a movement afoot in society to preserve individualism against the mass movement of human involvement. According to Stephen Schey and Walt Kallestad, "The buzzword in business today is teams."³⁷ And they insist that these are teams of people which provide opportunities to create amazing products and in congregations provide opportunities to solve problems and create new ministry ideas. Actually, such a movement had started long before Riesman's time. Gary McIntosh quotes from Leonard Sweet: "Jesus invested everything he had in a team. The Bible knows nothing of solo ministry, only team ministry."³⁸

Lyle Schaller observes that "in today's world people place greater demands on person-centered institutions than was true thirty years ago."³⁹ Ministry today requires a broader range of specialized ministries in response to people's needs, and a team's potential is markedly enhanced as the team members align themselves along specialty lines. This enables a church to grow in a balanced way, not just numerically. C. Peter Wagner maintains that churches are under-staffed for growth. He says, "They are staffed for maintenance and survival, but not for growth."⁴⁰

³⁵Barna, 1.

³⁶David Riesman, *The Lonely Crowd* (New Haven, CT: Yale University Press, 1950), 112.

³⁷Stephen L. Schey and Walt Kallestad, *Team Ministry: A Workbook for Getting Things Done* (Nashville: Abingdon Press, 1996), 4.

³⁸Gary L. McIntosh, *Staff Your Church for Growth: Building Team Ministry in the 21st Century* (Grand Rapids, MI: Baker Publishing, 2000), 9.

³⁹Lyle E. Schaller, "Act Your Size!" *Clergy Journal* 64, no. 5 (March 1988): 42, quoted in McIntosh, 14.

⁴⁰C. Peter Wagner, *Leading Your Church to Growth* (Ventura, CA: Regal, 1984), 212, quoted in McIntosh, 17.

J. Richard Hackman supports this, "Teams markedly outperform individuals."⁴¹ Barna emphatically agrees, "Leadership works best when it is provided by teams of gifted leaders serving together in pursuit of a clear and compelling vision."⁴² Solo leadership will always have its place, but Barna, Hackman, and Sweet are right—team leadership's advantage proves that results almost always go beyond what any individual from that team could have produced on their own.

Team Context

What does the foundation of a successful team consist of? From the many sources on team leadership I propose four essential components that comprise the foundation of team leadership. The first essential component of the foundation of team leadership is to establish an organizational context. Hackman concludes that "if a well-designed work team is a seedling, then the organizational context is the soil—the milieu that provides the nutrients for it to grow and bear fruit."⁴³ According to William G. Dyer and his sons, Bill and Jeff, "Context matters!"⁴⁴ It is the atmosphere itself that fosters successful teams. The Dyers urge that managers or leaders ask themselves, Does our organization's context of culture, structure and systems sustain teamwork or not?

Rayona Sharpnack helps one's understanding of context by describing context as the previously established belief system we use to interpret and move through every situation we face. It shapes everything we encounter, and when we "trade up from an intractable or 'stuck' perspective to a better and more invigorating one—we are shifting context."⁴⁵ Christ Lowney calls

⁴¹J. Richard Hackman, *Leading Teams: Setting the Stage for Great Performances* (Boston: Harvard Business School Publishing Corp., 2002), 233.

⁴²Barna, 7, 8.

⁴³Hackman, 133.

⁴⁴William G. Dyer, W. Gibb Dyer, and Jeffery H. Dyer, *Team Building: Proven Strategies for Improving Team Performance*, 4th ed. (San Francisco: John Wiley & Sons, 2007), 17.

⁴⁵Sharpnack, 6.

this *self awareness*—“acquiring the habit of updating oneself regularly, no one can make another person self-aware—only I can muster the will, courage and honesty to search myself.”⁴⁶

Deborah Ancona and Henrik Bresman present an innovative look at how shifting context impacts the organization on the part of the team. They see leadership being distributed, where people are pulled out of their daily work and provided with a broader view of the firm so they can fully comprehend the complexities of making change happen and contribute themselves. Ancona and Bresman say, “The result is X-team members frequently navigate across the team’s boundary. This enables the team to get more information and to adapt quickly to new circumstances.”⁴⁷ Such shifts of context are what can enable teams to see through different eyes, in different contexts and thus grow in understanding and shaping their own context.

Team Chemistry

Ken Blanchard, Alan Randolph, and Peter Grazier state in the premise of their book that Next Level Teamwork replaces self-interest for partnership, dependency for responsibility, and control for commitment. How do such replacements occur? These authors emphasize that “this journey changes you and your team and the way you work together.”⁴⁸ What team’s require to make such a journey is team chemistry and this chemistry is what remains a vital factor in teams making necessary adjustments to achieve success.

G. K. Chesterton describes the thoughts of a gentleman, named Syme, who till this point in the allegory had felt alone and throughout the story his root horror had been isolation—“There are no words to express the abyss between isolation and having one ally. It may be conceded to the mathematicians that four is twice two. But two is not twice one; two is two thousand times one.”⁴⁹ The exponential value and worth of having one ally, points to an essential component of

⁴⁶Lowney, 97.

⁴⁷Deborah G. Ancona and Henrik Bresman, *X-teams: How to Build Teams That Lead, Innovate, and Succeed* (Boston: Harvard Business School Publishing Corp., 2007), 8.

⁴⁸Blanchard, Randolph, and Grazier, 16.

⁴⁹G. K. Chesterton, *The Man Who Was Thursday* (New York: Dodd, Mead & Co., 1908), 49.

the foundation of team leadership—team chemistry.

John C. Maxwell concludes in his fifth law, “The Law of the Chain - The strength of the team is impacted by its weakest link.”⁵⁰ Weakness in this link can be defined as a lack of affinity (i.e., chemistry) to the team itself and evidenced by human pride. “Pride,” says Jim Putman, “is the pitfall of every good team. There must be humility and sacrifice if a team is to win.”⁵¹ According to Maxwell, as a team forms at its foundation the critical thing is weak links cannot hide except among a group of weak people. The “greater the difference in competence between accomplished performers and less accomplished, the greater detriment to the team.”⁵² Maxwell notes that when you first put a group of people together, their talents come together in a way that begins with *addition*. Visually a 5 among 10s looks like this: $10 + 10 + 10 + 10 + 5 = 45$. The difference between such a team and great ones at the beginning, is that with five 10s the difference is 50 and 45. A difference of 10 percent. But when a team experiences chemistry, and synergy, and momentum occur, things begin to *multiply*. That’s when a weak link can start to hurt the team. It’s the difference between this: $10 \times 10 \times 10 \times 10 \times 10 = 100,000$ and this: $10 \times 10 \times 10 \times 10 \times 5 = 50,000$. An impact of 50 percent! It is imperative that a team has the right fit—where team chemistry occurs and each link or member of the team is where they should be, developing as a strong team.

Bill Hybels, founding pastor of Willow Creek, says that Ken Blanchard, coauthor of *The One-Minute Manager*, “counseled me never to invite a person on my team who doesn’t have a *positive emotional effect* on me the minute he or she walks into my office.”⁵³ Phil Vanauken concurs as he shares these thoughts from Dave Ferguson, lead pastor of Community Christian Church in Naperville, Illinois,

Our leadership teams are built around the three C’s of *character, competency, and chemistry*. At the top, however is chemistry--We have a chemistry test that a prospective team member

⁵⁰John C. Maxwell, *The 17 Indisputable Laws of Teamwork* (Nashville: Thomas Nelson, 2001), 64.

⁵¹Jim Putman, *Church Is a Team Sport* (Grand Rapids, MI: Baker Publishing Group, 2008), 178.

⁵²Maxwell, *The 17 Indisputable Laws of Teamwork*, 65.

⁵³Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 84.

must pass. We call it the “parking lot test.” The “parking lot test” is comprised of one question we ask ourselves before we put some one on our staff team: “When we drive up, are we glad to see their car in the parking lot?” If we are excited about seeing their car and knowing we will find them inside, they pass—there is chemistry! If we feel our stomach sink knowing they are inside, they fail—no chemistry!⁵⁴

Maxwell offers up this transparent look of his own team—“In my organization I don’t have employees, I have teammates. We are working together to fulfill a vision. Without them I cannot succeed. Without me, they cannot succeed. We’re a team. We reach our goals together. We need each other. If we didn’t, then one of us is in the wrong place.”⁵⁵

Team Collaboration

The third essential component of team leadership is team collaboration. Keith Sawyer says, “Collaboration drives creativity because innovation always emerges from a series of sparks—never a single flash of insight.”⁵⁶ Stephen Covey responds by seeing collaboration as “the blending of voices—the third alternative isn’t my way, it isn’t your way—it’s *our* way.”⁵⁷

The Dyers point to Amazon.com, the Internet retailer, that attracts and retains some of the best and brightest on their team—they ask in their selection process: “Does this candidate have a strong desire to change the world?”⁵⁸ Then, Amazon asks some of their potential hires to be interviewed by Amazon employees—in many cases by the team they potentially will join. This process tests whether or not there are collaboration skills present to succeed in their team environment.

Sawyer illustrates a collaborative team by sharing this observation of the Wright brothers. Wilbur is quoted as saying: “From the time we were little children my brother Orville and myself lived together, played together, worked together and in fact, thought together. We usually owned

⁵⁴Jay Lorenzen, *Four Secrets of Great Team Leadership*, <http://onmomements.com> (accessed January 27, 2008).

⁵⁵John C. Maxwell, *Leadership Gold* (Nashville: Thomas Nelson, 2008), 7.

⁵⁶Keith Sawyer, *Group Genius: The Creative Power of Collaboration* (New York: Basic Books, 2007), 7.

⁵⁷Stephen R. Covey, *The 8th Habit* (New York: Simon & Schuster, 2004), 186, 187.

⁵⁸Dyer, Dyer, and Dyer, 32.

all our toys in common, talked over our thoughts and aspirations so that nearly everything that was done in our lives has been the result of conversations, suggestions, and discussions between us.”⁵⁹ The Wrights say their collaboration resulted in a string of successive ideas, each spark lighting another.

When analyzing the way new ideas emerge—such as Google Earth’s mash-ups—as they emerged from Google’s collaborative, improvisational culture, or how Cisco’s innovative network design brought its employees together electronically—it is a collaboration of all the factors, generated either in the personal mind and/or group to achieve the unthinkable. “Researchers,” says Sawyer, “have discovered that the mind itself is filled with a kind of internal collaboration, that even the insights that emerge when you’re completely alone can be traced back to previous collaborations.”⁶⁰

“Cross-functional connections among departments,”⁶¹ says Alfie Kohn, is how the exchange of talent and resources occurs as a result of cooperation. Keith Sawyer (a jazz pianist himself) and Max DePree, support this idea by illustrating the efforts of a jazz band. Sawyer says, “What made one night’s performance shine and another a dud—at any second during a performance, an almost invisible musical exchange could take the piece in a new direction, no one could remember who was responsible for what. In jazz, the group has the ideas, not the individual musicians.”⁶² DePree affirms this by saying, “The effect of the performance depends on so many things—the environment, the volunteers playing in the band, the need for everybody to perform as individuals and as a group.”⁶³ Like a band, so a team is dependent on each member’s participation. We need each other! This spirit of collaboration is the secret to breakthrough creativity.

What is at risk with collaboration are given styles that may or may not aid in bringing

⁵⁹Sawyer, 4.

⁶⁰Ibid., xii.

⁶¹Alfie Kohn, *Punished by Rewards* (New York: Houghton Mifflin, 1999), 188.

⁶²Sawyer, x.

⁶³Max DePree, *Leadership Jazz* (New York: Dell Publishing, 1992), 8, 9.

about productive team collaboration. Lafasto and Larson speak to this very point—

There is a continuum of collaborative attitudes and competence along which people tend to fall. At one extreme are the kinds of gifted people—high-impact team members—these people had the same doubts, uncertainties, and human frailties that we all have. But they made an effort to transcend their limitations rather than indulge them. They stayed focused on the problem rather than pursuing their own individual agendas. We have seen these people investing their energies in literally hundreds of teams with which we've worked. And just about everything worthwhile we've seen happen in team originated in the mind of a single individual who then had the courage to express it.⁶⁴

Those who carry the collaborative style spoken of above are rare people, people who say “I can” to collaboration. Lafasto and Larson recognize a second and third group with different styles—a second group are people with good intentions and a desire to work collaboratively, but have difficulty fitting their behaviors to their intentions or desires: wanting the group or team to succeed. But in their normal way of doing things they create obstacles to success, and for some reason, things keep coming off track. Those with this style say “I can't” achieve the level of collaboration needed to serve successfully on a team.

The third group of people are at the other end of the collaboration continuum, whose style says “I won't.” They are into staking their position in the organization structure and their desire is to perform their job, and manage their function effectively—they will do it in a way that provides stability for them even if the consequences are damaging for the team and decrease the likelihood of the whole organization achieving its goals.

In facing the challenge of collaboration how should team pursue collaboration? Lafasto and Larson suggest that a collaborative climate is “accomplished by talking about it, reinforcing it, and guaranteeing it.”⁶⁵ Jon Katzenbach and Douglas Smith suggest that when teams get stuck and personal styles clash, probably the classic old movie, *The Dirty Dozen*, where the captain leaves the room, locks the door and permits his sergeant and his twelve soldiers to fight it out, is not the collaboration approach needed. But sometimes locking the door may work in real life too—“a work-it-out effort that goes beyond the fight-it-out approach of the *The Dirty Dozen*.”⁶⁶

⁶⁴Lafasto and Larson, 25, 26.

⁶⁵Ibid., 109.

⁶⁶Katzenbach and Smith, *The Discipline of Teams*, 186, 187.

Collaboration itself is at the heart of what teams do in order to succeed. They may struggle with trust, loyalty, and credibility issues in relationship to each other and/or their team leader, but collaborate they must, if they are to be a team.

Team Performance

Another essential component of the foundation of team leadership is team performance. Katzenbach and Smith emphatically state, "Team training efforts continue to miss the target by focusing on togetherness, open communication, and interpersonal dynamics rather than simply getting the basics right. The discipline works, but only if every member of the team applies it rigorously."⁶⁷ What discipline works, if applied? Katzenbach and Smith do not feel the choice of the right leader is as important as a clear and engaging performance challenge that carries mutual accountability. The discipline Katzenbach and Smith are speaking of is being performance-driven, seeing that the tasks at hand are carried out. They discovered that the most powerful extended teams operate when the real team operates successfully at the top and will influence overall group performance far more effectively than any number of mission or teamwork statements.

What is the real team at the top? In the case of the multi-staffed church, it is the pastoral team or the executive team and the elders are the extended team.

David Nadler and Janet Spencer express their concern that a real team can actually perform at the top and even function as a team should. They say, "The odds are heavily stacked against the CEO who is trying to create an effective executive team; the equation simply involves too many variables."⁶⁸ If the performance of the executive team is so tenuous then how can the extended group or company effectively perform? Nadler and Spencer urge that the CEO start by differentiating between normal weaknesses and terminal flaws. And one must start with the basics—performance issues. Are the jobs of executives getting done—are their units or areas performing and achieving established goals?

Anaconda and Bresman illustrate this with a look at Team Fox, a development team

⁶⁷Katzenbach and Smith, *The Wisdom of Teams*, Authors' Note.

⁶⁸Nadler, Spencer, and Associates, 116.

brought into Pharmaco, a large pharmaceutical firm, to help loosen the organizational structure and help the company achieve acceptable performance goals. As one analyst put it, "Data, data everywhere, and not a drug."⁶⁹ Team Fox established huerustics, or rules of thumb—that enhanced their productivity. They established a rule—where no one has to sit through an entire meeting; which helped team members to think about how to use their time most efficiently. Another rule was the benefit of including more people in the effort were greater than the need for inside control.

Katzenbach and Smith stir a resonant chord when they say, "No performance ethic or culture, no matter how strong or well-balanced, will guarantee team formation; that responsibility belongs to the group members themselves. But when performance clearly outweighs anything else in importance, obstacles that in some companies might cripple potential teams actually stimulate them."⁷⁰ Lafasto and Larson would affirm this emphasis on performance as they speak of managing performance. It is the "team leader's perceived inability, or unwillingness, to do anything about a performance problem"⁷¹ that frustrated team members they studied the most. Either someone is not pulling their weight, or is seen as too difficult to work with—in either case the team leader needed to address these or performance will be affected. Katzenbach and Smith rightly claim that maintaining a strong performance culture will promote teams.

Authors Harold Myra and Marshall Shelley describe the challenge that Dr. Billy Graham had in building his team. They say that well before his own team evolved, Graham spent years in those evangelical trenches; deepening his convictions, bringing refinement to his strategies. Graham was seen to lead his board, and those who were his trustees looked to him for leadership. So, where was his foundation of team leadership born? Incredible enough, his marching orders were drawn from hours of prayer and studying the Scriptures and praying with those who were in the trenches alongside him. He was constantly asking the question, "What is God actually saying

⁶⁹Ancona and Bresman, 48.

⁷⁰Katzenbach and Smith, *The Wisdom of Teams*, 183, 184.

⁷¹Lafasto and Larson, 139.

we should do next?”⁷² What motivates and drives the team at its foundation are performance goals driven by a clear vision that is directed by God.

Possible Factors of Team Formation

The thesis of this dissertation project is to determine strategies of team formation. In order to accomplish this, steps must be taken to uncover factors that exist within a team's development and point to strategies of team formation. In this section of the literature review I want to explore possible factors.

Phil Van Auken says, “Teamwork is built on interpersonal relationships—the ability of people to interact productively and harmoniously.”⁷³ Patrick M. Lencioni presents five dysfunctions within a narrative style of a newly seated CEO, named Kathryn, who assumes leadership of a corporate team. Lencioni's five dysfunctions of a team actually uncover functional factors that can lead to strategies of team formation.

Building Trust

The initial factor is the “*absence of trust*.”⁷⁴ Kathryn, the CEO in the fable written by Lencioni, asked her team, “Why do you suppose there is little passionate discussion or debate among our team?” At first there was only silence—an uneasy silence. Then came sarcastic answers shared underneath their breath, “Well there is too little time, our meetings are too structured and boring.” But then came additional, more in-depth responses—“It is not that we lack time, we just are not comfortable challenging each other and, I do not think we agree on a thing.” Kathryn said, “I'm no Ph.D., but that appears to be a trust issue.” By building trust you establish the context for team building and without building trust it impedes the progress for a team to form. It is here that teamwork begins.

⁷²Myra and Shelley, 44. Dr. Graham also provides a wonderful balance when a team faces the threat of losing sight of maintaining such a balance and he says, “A keen sense of humor helps us overcome the unbecoming, understand the unconventional, tolerate the unpleasant, and outlast the unbearable.” Ibid., 52.

⁷³Van Auken.

⁷⁴Patrick M. Lencioni, *The Five Dysfunctions of a Team: A Leadership Fable* (San Francisco: Jossey-Bass, 2002), 195.

When there is an absence of trust it is most likely that someone feels a promise has not been kept. Covey emphasizes, "Nothing destroys trust faster than making and breaking a promise. Conversely, nothing builds and strengthens trust more than keeping a promise you make."⁷⁵ Nadler and Spencer observe that "a low trust environment prevents groups from genuinely working on and solving common problems, but *building* a high trust environment offers the opportunity to experience genuine communication that can result in aligned action."⁷⁶

When there is high trust, communication is easy. When there is high trust and you make mistakes—they virtually do not matter. Covey's son, Stephen once said to him, "There is nothing as fast as the speed of trust."⁷⁷

Mastering Conflict

Kerry Patterson, Joseph Grenny, Ron McMillan, and Al Switzler say, "At the core of every successful conversation lies the free flow of relevant information—even when ideas are controversial and unpopular."⁷⁸ The reason it is important for teams to trust each other is so they can feel safe in disagreeing with others on their team. But too often the next dysfunction rises up, "*fear of conflict*."⁷⁹ Rather than argue or debate differences, Lencioni says teams avoid ideological conflict "in order to avoid hurting team member's feelings; only to end up encouraging dangerous tension."⁸⁰ What this creates is artificial harmony among those on the team.

Free flow of meaning between two or more people is the definition of the word *dialogue*. Kathryn, in Lencioni's satire, struggled to get her new team to feel comfortable arguing or debating, but as they did it in a healthy way, in dialogue, they began building mutual respect with

⁷⁵Covey, *The 8th Habit*, 169.

⁷⁶Nadler, Spencer, and Associates, 136.

⁷⁷Covey, *The 8th Habit*, 162.

⁷⁸Kerry Patterson, Joseph Grenny, Ron McMillan, and Al Switzler, *Crucial Conversations: Tools for Talking When Stakes Are High* (New York: McGraw-Hill, 2002), 20.

⁷⁹Lencioni, *The Five Dysfunctions of a Team*, 91.

⁸⁰*Ibid.*, 203.

each other. Patterson, Grenny, McMillan and Switzler insist that “when there is enough safety, you can talk to almost anyone about anything.”⁸¹ High trust must be present in order for fear of conflict to be diminished and healthy conflict occur.

Achieving Commitment

Then comes, “*lack of commitment*.”⁸² There is often failure on a team to buy-in to the decision made for the good of the team. Here is where team members can say, “I am confused” and if they have shown a passivity to a decision made—it is safe to say they are displaying this dysfunction by emitting their own ambiguity into the equation.

A question that was asked by the Kathryn in an offsite meeting in Lencioni’s satirical story was, “What I’m trying to ask you is whether you think this team is as important to you as the other teams you lead, your departments?” A team that measures the commitment of each team member is making a tough but important call. The call for commitment is a call to embark on a journey and sometimes there are those who start the journey, but will not complete it. As Blanchard, Randolph, and Grazier pointed out, the journey “will change you and your team and the way you work together.”⁸³ Maxwell observes, “Not everyone will take the journey, not everyone should take the journey and not everyone can take the journey with you.”⁸⁴ Lencioni, aptly points out that as strongly as we feel about those people we call our own in the unit or areas we serve, and as wonderful as that is for them, commitment to them simply cannot come at the expense of the loyalty and commitment we have to the executive group or team.

Anne Donnellon calls for “responsible membership—defined as the contribution of whatever the team requires.”⁸⁵ And Lencioni urges that “only when everyone has put their

⁸¹Kerry Patterson, Joseph Grenny, Ron McMillan, and Al Switzler, *Crucial Confrontations: Tools for Resolving Broken Promises, Violated Expectations, and Bad Behavior* (New York: McGraw-Hill, 2005), 81.

⁸²Lencioni, *The Five Dysfunctions of a Team*, 207.

⁸³Blanchard, Randolph, and Grazier, 16.

⁸⁴Maxwell, *Leadership Gold*, 215, 216.

⁸⁵Donnellon, 195.

opinions and perspectives on the table can the team confidently commit to a decision knowing it has tapped into the collective wisdom of the entire group.”⁸⁶ Kouzes and Posner resonate with this when they say that “people who have the greatest clarity about both personal and organizational values have the highest degree of commitment to the organization.”⁸⁷ Lencioni affirms this as he sees commitment consisting of two important functions, “achieving clarity and securing buy-in.”⁸⁸ Often teams realize they were not all on the same page and they need to clarify specific decisions. It is at this point where a team can efficiently arrive at clear and timely decisions and move forward with complete buy-in and commitment from each member on the team.

Embracing Accountability

As a team secures buy-in they will need as a group to be sure and establish follow-through and completion of tasks agreed upon—and not, I repeat, not demonstrating “*avoidance of accountability*.”⁸⁹ It is here where a team must be willing to call their peers on performance or behavior issues that may hurt the team.

Kathryn in Lencioni’s fable asked the question, “How are we doing?” This got the team talking and focused on areas of concern. As discussion diminished Kathryn brought closer scrutiny with this question, “But how are we working as a team?” Carefully, yet courageously important questions must be asked of the team, otherwise the team’s effectiveness is not only hampered—it can virtually be sabotaged and the team settle for a low standard performance. In the article “Team Accountability Needs to be Clear,” it states, “In the process of holding leaders accountable, the teams will be held accountable too. Leaders all by themselves, are vulnerable.”⁹⁰

Achieving accountability on Andy Stanley’s ministry team at his church, North Point

⁸⁶Lencioni, *The Five Dysfunctions of a Team*, 208.

⁸⁷James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations* (San Francisco: Jossey-Bass, 1987), 50.

⁸⁸Lencioni, *The Five Dysfunctions of a Team*, 207.

⁸⁹*Ibid.*, 97.

⁹⁰The Blanchard Management Report, “Team Accountability Needs to be Clear,” *Manage Magazine*, www.highbeam.com/doc/1G1-20522773.html (accessed November 12, 2008).

Community Church, means you “formally state the win and put it in front of the entire team—it becomes the lens through which you can view everything you do.”⁹¹ Rodney Pope insists that “for a church, a well-defined system of measurement and reporting provides the means to answer the question, ‘Are we on track for fulfilling our God-given vision?’”⁹² This requires that a pastoral team not avoid, but rather achieve accountability in order for the church to succeed at measuring their success. If accountability is avoided it will surely have a negative impact on team formation and the church’s effectiveness with its mission. Maxwell says, “Teammates must be able to count on each other when it counts.”⁹³

Focusing on Results

The final dysfunction is “*inattention to results*.”⁹⁴ When teams succeed, quite often their superstars and their achievements are highlighted. But in doing so it allows status and ego to enter in and the results can receive unhealthy attention, and this excludes others on the team who contributed.

Rick Pitino tells of his invitation to speak at a Wall Street firm. It was a select group of employees, all achievers, the best of their sales force who made big money for the firm. Problem? “They all, in their own way, belittled other people in the firm. They either put them down or showed in other ways that they didn’t respect them.”⁹⁵ It was obvious why the company had asked this successful coach to come and address this group of highly successful people. Pitino asked them two questions: Are you ever cynical? Are you ever moody? And their response? All fourteen said no.

As Kathryn, the CEO in Lencioni’s satire, entered the meeting room after lunch it was

⁹¹Andy Stanley, *7 Practices of Effective Ministry* (Sisters, OR: Multnomah Publishers, 2004), 77.

⁹²Pope, 185.

⁹³Maxwell, *The 17 Irrefutable Laws of Teamwork*, 120.

⁹⁴Lencioni, *The Five Dysfunctions of a Team*, 72.

⁹⁵Rick Pitino, *Lead to Succeed: 10 Traits of Great Leadership in Business and Life* (New York: Random House, 2000), 54.

apparent that one of the team members felt their needs were more important than the rest of the team—they were quite late in making their return from the break. She addressed this to the individual following that session (one-on-one) and later that afternoon brought up this factor to the entire group.

Lencioni observes, when giving correct attention to results, the key is to make the collective ego greater than those of each individual on the team. When teams establish the fact that they are not going to permit just any interpretation of their success, but that of the team—it puts a check on the opportunity for individual egos to sneak in. Lencioni says, successful teams echo these words, “Our job is to make the results that we need to achieve so clear to everyone in the room that no one would even consider doing something purely to enhance his or her individual status or ego.”⁹⁶

In his sequel Lencioni says that “the true measure of a team is that it accomplishes the results that it sets out to achieve.”⁹⁷ Results are the ultimate measuring stick of a team’s success—what is needed then are a “set of common goals and benchmarks, and then actually implementing them to make collaborative decisions on a daily basis. This is best illustrated by an analogy of a sports team entering their locker room at halftime in a basketball game. The coach does not invite the center of the team into his/her office and talk one-on-one, and the same with the point guard, shooting guard, and so on—No! Each is responsible for the team’s results on every front.

John Kotter challenges all with these words: “I am completely convinced that most organizations today lack leadership they need. The shortfall is often large. I’m not talking about a deficit of 10% but of 200%, 400% or more in positions up and down the hierarchy.”⁹⁸ Such a leadership deficit points to a colossal need of leaders and more importantly teams of leaders—whereby the desired results are achieved. The Blanchard Management Report is right, “High-performing teams produce significant results. There is a commitment to high standards and

⁹⁶Lencioni, *The Five Dysfunctions of a Team*, 72.

⁹⁷Lencioni, *Overcoming the Five Dysfunctions of a Team*, 7.

⁹⁸John P. Kotter, *John P. Kotter on What Leaders Really Do* (Boston: Harvard Business School Press, 1999), 1.

quality results. They get the job done.”⁹⁹ By achieving desired results, and completing the work a team has set out to do—the team demonstrates it is functioning at the optimum.

Summary

If leaders are to lead they must understand the culture in which they lead; adapting or changing culture comes with relating to the times we are in (i.e., the post-modern era) and with an understanding of the quadrants one’s culture is predisposed. Thus, as a team we should seek to shift context via self awareness and not seek to destroy church culture, but realign, reshape, and shift it.

There are four essential components that comprise team leadership’s foundation. First, context matters greatly for any team and is the soil in which a team finds itself positioned. Often the context, or our belief or value system becomes intractable or stuck and the shifting of context enables a team to move forward and succeed. Second, chemistry on a team is essential for a team to form and work effectively. It becomes immediately obvious when chemistry is lacking. Results for the team drop off dramatically! When teams form they need to pay attention to the positive emotional impact of those coming on their team. Third, collaboration is the blending of voices. A third alternative is needed--where it is not my way, your way, but *our* way. Herein lies the secret to breakthrough creativity. Fourth, is performance or being performance-driven. Teams can often focus on their leader, when instead they ought to focus on their goals, their results and the choice of leader will often care for itself.

I had a developing hypothesis of team formation as I entered this chapter that said, *Teams form on the basis of shared relationships, defined roles, goals and strategies, with a compelling vision that is clearly and consistently articulated.* This hypothesis was supported by the literature review on the following points:

1. Shared relationships are built on a healthy team chemistry, a positive emotional effect that is built on trust.

⁹⁹The Blanchard Management Report.

2. Defined goals and strategies can bring about effective team performance and having goals and strategies means there is a focus on results and embracing of accountability.
3. Having defined roles and achieving commitment of all on the team usually brings about a blending of voices or team collaboration.
4. Having a clearly and consistently articulated vision, means there is an understanding of culture and the team context and can be evidenced by the fact that the team has mastered conflict in it's inner workings.

Questions for further research:

1. Is there a time when relationship building becomes secondary to performance and achieving results on a team? If so, when and why?
2. When it comes to team leadership's foundation, what role does leader credibility play in the equation?
3. How do existing structures in companies impact the effectiveness of secondary teams (i.e., pastoral teams in particular)?
4. What impact do silos, meaning departmental politics and turf wars have on the progression of pastoral team formation?

The Dyers are right, "There is no single way to put together a team-building program."¹⁰⁰ But when team members begin to trust one another and understand it is acceptable to disagree in a way that does not make things personal; producing a shared commitment to team goals with a team that is accountable for the results. These are the factors that bring about the existence of a team. Such factors, I propose, point to strategies of team formation.

¹⁰⁰Dyer, Dyer, and Dyer, 91.

CHAPTER 5

ANALYSIS OF TEAM PASTORS SURVEYED

Introduction

In this chapter I will share the results of a survey which I personally developed to ask pastors of multi-staffed churches in the Southeastern California Conference of Seventh-day Adventists, about their experience in serving on a pastoral team. The purpose of this questionnaire was to test a developing hypothesis based on my reading and sense of staffing needs.

My hypothesis of team formation, stemming from the literature review and from work with my own team at Redlands is: *Teams form on the basis of shared relationships, defined roles, goals and strategies, with a compelling vision that is clearly and consistently articulated.*

Methodology

I developed the survey, drawing from what numerous authors have said about teamwork and my personal experience of being on pastoral teams. George Barna ignited a flame when he said, "Leadership works best when it is provided by teams of gifted leaders serving together in pursuit of a clear and compelling vision."¹ I was stimulated by when Patrick Lencioni stated, "*Avoidance of accountability*,"² prevents a team from establishing follow-through and completing tasks agreed upon. What was at the core in team formation that enabled teams to avoid these pitfalls and excel as a team of gifted leaders? Were shared relationships, loyalty, defined goals essential in a team's development? If so, then how did pastors on teams, like my own team, feel about being on a team and what provided the greatest satisfaction to them in this venture?

¹Barna, 7, 8.

²Lencioni, *The Five Dysfunctions of a Team*, 97.

Lencioni says, “The true measure of a team is that it accomplishes the results that it sets out to achieve.”³ Did this really define a success for a pastoral team or not? Or, were there behaviors or attitudes that defined their success as teams?

Before John Maxwell wrote, “Not everyone will take the journey, not everyone should take the journey and not everyone can take the journey with you,”⁴ I heard him say this at one of his Injoy Leadership conferences. Therefore I wanted to know whether pastors felt, commitment, buy-in, trust, and transparency were pivotal factors in team formation. What mattered most, results or relationships, in successfully forming as a team? I wondered as I prepared to write the survey, “Do they actually like being on a pastoral team?”

In April of 2006 I prepared a four page survey with three sections to assess components of pastoral teams and determine whether these pastors agreed or felt they were essential. The first section consisted of thirteen questionnaire statements related to teamwork (i.e., relationships, loyalty, goals, transparency, roles). A five point Likert scale was used instead of a ten point scale (i.e., 1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree) to accurately access their answers. The second section contained a question about behaviors and attitudes—such as communication, mutual respect, staff as friends, accountability, and trust. Pastors were asked to evaluate these, and according to their role on the team, were these of *little consequence, good, or essential*. In the final section I posed three open-ended questions which were developed from the study of sources in the literature review that dealt with team accomplishments versus individual accomplishments, improving team relationships, and exploring what they would change on their teams if they could.

The general relevancy of this survey instrument was limited to Seventh-day Adventist pastors on multi-staffed teams in the Southeastern California Conference. The strength, as will be evidenced, was the response rate among Adventist pastors, but the weakness was the homogeneity of the group surveyed.

³Lencioni, *Overcoming the Five Dysfunctions of a Team*, 7.

⁴Maxwell, *Leadership Gold*, 215, 216.

The survey⁵ was approved by the Internal Review Board of Andrews University and voted by the Executive Committee of the Southeastern California Conference of Seventh-day Adventists for use with their pastors.

Survey Tabulation System

I utilized the SPSS 14.0 Student Version⁶ software to process the answers given and provide the quantitative data for analysis. This software is a predictive analytics technology that enables one to produce the results in various tables. Juliette L. Gibbs, a statistician, helped enter and process the answers in the SPSS software program and produced the findings in various reports.⁷

Profile of Respondents

During May 2006 I mailed the survey to 118 pastors in the multi-staffed churches of the Southeastern California Conference and included a self-addressed, stamped envelope. I e-mailed and called these pastors to make them aware of the material, emphasizing that it had been approved by the conference and was being sent to them. Of the 118 sent, 77 were completed—a response rate of 65 percent.

These respondents comprised a limited group and service area of Southern California and served on teams within Seventh-day Adventist congregations, having the same belief system and organizational structure. They presumptively had the same educational background and training in the Adventist system.

To determine the identity of the respondents, questions 15 through 18 sought information on demographics, time of service, positions, and time served. In question 15, when asked, “What is your ethnicity?” The answers are listed in table 1 below:

⁵See the appendix B for The Survey Sample of the Strategies of Team Formation in a Multi-staffed Church.

⁶SPSS Student Pack 14.0 (Chicago: SPSS Inc.), 2005. (See appendix C for the survey main results or raw data.)

⁷See appendix C for Survey Main Results Report.

Table 1. Respondents Demographic⁸

Ethnicity	Percentage
Anglo/White	66.7%
Latino	17.3%
Asian	10.7%
Black	4%
Pacific Islander	1.3%

It is important to determine the amount of pastoral experience each pastor had on their respective teams. So, I asked in question 16, “How many years have you been in pastoral ministry?” Their times of service are listed in table 2 below:

Table 2. Team Pastors Time of Service⁹

Service Years	Percentage
16 or more years	51%
11-15 years	9%
6-10 years	20%
1-5 years	20%

In question 17 I wanted to discover which positions these pastors held, in order to know the makeup of this cohort. They were asked to complete the following statement: “The position I serve on the pastoral staff is_____.” The results are listed in table 3 below:

⁸Of the 75 respondents, numerically there were 50—White, 13—Latino, 8—Asian, 3—Black, and 1—Pacific Islander.

⁹Of the 75 respondents, numerically there were: 38—16 or more years, 9—11-15 years, 14—6-10 years, and 14—1-5 years of service.

Table 3. Positions of Team Pastors

Positions	Percentage
Associate or Assistant Pastors	64%
Senior Pastors	28%
Executive, Part-time, or Stipend Pastor	8%

The life of a team is determined by the length of time they have been together. These pastors were asked in question 18, “How long have you been a member of your present pastoral staff?” Their time serving on their current team is listed in table 4 below:

Table 4. Time Served on Current Team¹⁰

Time Served	Percentage
Less than one year	9.3%
1-5 years	57.4%
6-10 years	13.3%
11-15 years	8.0%
16 or more years	12.0%

Survey Results and Analysis

Section One—Teamwork Components

With questions 1 through 13 in section one, I wanted to understand how pastors viewed components of teamwork in the light of individual functions when involved with their teams. I was looking for their feedback on these components which I had discovered had been

¹⁰Of the 75 respondents numerically there were: 7—0-1 year, 43—1-5 years, 10—6-10 years, 6—11-15 years, 9—16 or more years on their current team.

fundamental to team collaboration on business teams I had studied about. The results, based on the Liekert Scale (1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree) are listed in table 5. Responses to questions 1 through 13 are listed on the following page:

Table 5. Responses to Questions 1 through 13

Survey Responses	Ratio
Personal Goals	4.80
Loyalty among Team Members	4.66
Growth as a Leader	4.55
Personal Time Away	4.48
One-on-one Time with Team Members	4.46
Like Serving on a Pastoral Team	4.29
Keep Team's Interpersonal Relationships Open	4.23
Comfortable Transparency between Team Members	4.17
Clear Job Descriptions	4.03
Individual Roles are Clear	4.00
Staff Meetings Demonstrate Working as a Team	3.91
Establishing Team Goals	3.83
Sharing Input and Being Open and Transparent	3.49

A second tabulation¹¹ of the answers from questions 1 through 13, were conducted due to two of the 77 respondents marking a line through whole sections with the same answer. When these two respondents were removed over concerns of their having skewed the results, a second run was made of the numbers and revealed a completely different outcome.

Responses showed that these pastors responded to most of the teamwork components

¹¹Appendix D contains the Second Tabulation Comparative Results and the important differences the second tabulation revealed on questions 1 through 13.

with a very high level of agreement. In fact, 10 out of 13 questions received a 4.00 ranking out of 5.00 or higher, an 80% rate.¹² They strongly agreed with the top three components listed in table 5, a ranking higher than 4.50, a 90% rate.

These responses are highly correlated. What were these pastors trying to say? Well, they have a very high comfort level with personal goals and see these goals leading to their success (4.80), and team goals helping them determine where they are going as a team (3.83). That represents a difference of 20%! Why such a difference? Could it be that personal goals are more easy to track and follow through on than team goals? Possibly, but maybe they are simply saying they are more assured that personal goals can measure their own success than team goals are of assuring the team of the team's success.

I will list the questionnaire statements mostly in related pairs in order to enable one to see firsthand the questions and more easily follow the analysis. The two questionnaire statements on goals were as follows:

Personal Goals are important for me to succeed.

Having team goals helps me understand where we are going as a team.

As one can see, these pastors agreed more strongly that personal goals were tied to their success than team goals were linked to their understanding of the vision or direction their teams were going.

They were asked to rate the following statements according to a level of importance:

I like having one-on-one time with fellow members to deepen our relationship.

I like having personal time away from the team.

They liked having one-on-one time with fellow team members to deepen their relationships (4.46), and they liked to have personal time away from the team (4.48). Personal time away appears to be highly valued, but having time to develop relationships one-on-one with those on the team were valued just as much. Could it be that these team pastors indicated here that developing relationships has a positive impact on their effectiveness as a team? Judging by how

¹²A 4.00 response rate out of 5.00, as the highest, on a scale of 1=strongly disagree, 2=disagree, 3=Neutral, 4=Agree, 5=Strongly Agree, means a score of 4.00 or higher represent a rate of 80% or more.

they scored it would appear so, especially since they rated personal time away and some of this time could be considered being spent with their families in relationship. Relationships, family, and team relationships are valued very highly.

In gauging transparency on a team I asked the respondents to rate the following questions:

Our team has a comfortable degree of transparency between team members

When we share input on issues our team is facing it is important for us to be open and transparent.

Being comfortable with transparency between team members was more highly correlated (4.17) than sharing input and being open and transparent about issues the team is facing (3.49). This represents a 13 percent differential in their minds. They were in agreement with having transparency on a one-to-one basis, but then they appeared to lean toward being somewhat neutral (3=neutral on the Leikert scale) in their feelings about being transparent when facing issues as a team. Did they feel safer outside of the larger meetings with individuals on the team? It would seem so. What is it then that caused them to score these so differently? Did they feel trust levels were easier developed one-on-one than in a group or team? It seemed that they did. Team transparency was not desired as much as team members sharing one-on-one.

Along that same line, these pastors were asked to rate the following statements:

Keeping a pastoral team's interpersonal relationships open is a challenge

Our staff meetings provide a context where we can show that we work as a team.

Apparently keeping the team's interpersonal relationships open was something they agreed was a challenge (4.23). It was interesting to see that with that score, they felt having staff meetings as a place to provide a context where they felt they demonstrated working as a team, scored 7 percent lower at (3.91). Do these pastors desire opportunities to help team interpersonal relationships become more open and free-flowing? It seems they do, but they find doing this poses a significant challenge.

The pastors were asked to rate the following statements according to a level of importance in relationship to team formation:

Loyalty among team members is important to have on a pastoral team.

Being on a pastoral team is essential to my growth as a leader.

Pastors strongly correlated that loyalty was important on a pastoral team (4.66), and they also felt that being on a pastoral team was essential to their growth as a leader (4.55). These pastors appear to place loyalty high on the list and felt that upholding the reputation of those on their team was very important. Did they feel being on a pastoral team expedited their growth as leaders? I think so. It appears that what they might be saying is that being on a team provides them the opportunity to grow in their professional careers in ways they could not if they were not on a team.

Along these lines of growth as a leader, these pastors were asked to rate the following statement:

I liked serving on a pastoral team.

They scored (4.29). Being on a pastoral team provided additional time for specializing and establishing specific growth, both on a scholastic level and a practical basis.

When asked to rate the following statements:

Having a clear job description on our team is essential.

When individual roles on our team are clear things function more smoothly.

They agreed that having a clear job description was essential (4.03), and with individual roles being clear things will run more smoothly (4.00). There was virtually no difference in how they rated these two statements. However, it is important to note that the statements did not state if they *had* clear job descriptions or that the roles *were clear* on their teams—but they agreed that these were both important for the team to function effectively and smoothly.

Findings from table 5 are strongly correlated and provided informative results in support of factors of team formation. Their ratings of the statements went a long way in supporting my hypothesis,¹³ as these pastors rated goals, relationships with their team and their position or role on the team quite high.

¹³Hypothesis: Teams form on the basis of shared relationships, defined roles, goals and strategies, with a compelling vision that is clearly and consistently articulated.

Section Two—Behaviors and Attitudes

In the second section of the survey with question number 14 I asked the following question: *In order to effectively function as a team, there are certain behaviors or attitudes that are either of little consequence, good or essential to have. Evaluate those items listed below as to their importance for you in your role on the pastoral team:*

They were asked in this question to respond on a Likert Scale of 1 to 7.¹⁴ My statistician, Juliette L. Gibbs, suggested that in tabulating the answers that we apply the five-point scale used in the first thirteen questions in order to study similarities in the tabulated results. The conversion of the scores¹⁵ were made without affecting the results, which are listed in table 6. Responses to question 14 is on the following page:

Table 6. Responses to Question 14

Responses	Ratio
Trust	4.79
Communication	4.77
Mutual Respect	4.76
Loyalty	4.69
Initiative	4.46
Staff as Friends	4.35
Growing as Leaders	4.10
Accountability	3.52

¹⁴A description of the seven point scale used with Question 14 is as follows:

1	2	3	4	5	6	7
Little Consequence			Good			Essential

¹⁵The conversion scores applied on the 5 point scale were as follows:

0.7	1.4	2.1	2.8	3.5	4.2	5.0
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A second tabulation¹⁶ of the answers from question 14, as with those of questions 1 through 13, were also conducted due to two of the 77 respondents filling out the survey by marking through whole sections with the same answers. Concerns of their having skewed the results were substantiated and a second run revealed a completely different outcome.

These behaviors or attitudes were ranked high by the team pastors; they saw the top four as essential, with a rate above a 4.50, a rate of 90 percent or higher. Trust as a behavior was seen as the most essential—with communication and mutual respect very close at second and third. Loyalty, closely associated with trust scored strongly as well. When the pastors rated these behaviors this high, they felt these were very essential and important in their role on their pastoral teams.

As seen in table 5, these team pastors felt team interpersonal relationships were quite challenging to develop, but also valued the transparency they could have one-on-one with individual team members. They validate this here by the fact that they felt trust, communication, mutual respect, and loyalty were essential behaviors and attitudes to have on their teams.

Initiative was rated a (4.46). They obviously value initiative in their role on the team. The multi-faceted question I had was this—Are they speaking of their initiative, that of the team leader, or a collaborative initiative on the part of all? The answers to the components of this questions are unclear, but it would seem initiative was seen as important, expected, and valued.

When it comes to relationships, having staff as friends rated fairly high (4.35). They felt having staff as friends was essential, but whether they would be considered close or intimate friends was not asked and thus not revealed.

Interestingly, growing as leaders scored a (4.10). This represents a 9% differential when compared to the question on growing as a leader did earlier in questions 1 through 13 (4.55). However, the question of growth as leader asked here was in relationship to its importance for them in their role on the team. While the earlier question was asking about growth as leader and whether or not it was essential to being on a pastoral team in order to grow as leader. Why did

¹⁶Appendix E contains Question 14 - Second Tabulation Comparative Results, showing the two tabulations and the important differences.

these pastors respond differently to these two questions? I would suggest that growing as a leader is important to them and being on a pastoral team goes a long way in assuring this reality. But it is important to note that 64 percent (see table 3, page 85) of those filling this survey out were associate or assistant pastors. Could the burden upon them of growing as leaders not bear nearly as much weight if they are not leading the team? But if they are the team leader, then could their role as it relates to growing as a leader have a much greater impact? Yes. Team leaders are usually looking for ways to grow and be able to inspire their teams. Those who are not team leaders can relax at times and not feel as compelled to grow.

Accountability as a behavior in their role on the team rated the lowest at (3.52). They appear to be quite neutral (3=neutral) when it comes to the idea of accountability being important or essential to have in their role on the team. Did these Adventist pastoral teams surveyed rate lower on accountability as an essential behavior for a reason? My interest in pursuing the answer to that question was peaked, and I will come back to this subject later in this chapter when I consider this subject in the post-survey interviews with team pastors.

The findings in table 6 provided additional support to my hypothesis¹⁷ of team formation, in that the pastors emphasized the value of behaviors and attitudes that exist in shared relationships and a clearly articulated vision.

Section Three—Open-ended Questions

Section three of the survey consisted of questions 19-21. These were open-ended questions and in each question a high degree of objectivity was embedded. In question 19 I asked, *Are there things you could accomplish individually as a team member that you could not as an individual? Yes or No? If, Yes, please list some.* (I actually asked the question this way on the survey and it seems the respondents still understood that I meant team accomplishments as an individual on the team vs. accomplishments as an individual on their own.) The top nine responses carrying a similar response rate 4% or higher for question 19 as listed in table 7 on the following page:

¹⁷Hypothesis: Teams form on the basis of shared relationships, defined roles, goals and strategies; with a compelling vision that is clearly and consistently articulated.

Table 7. Responses to Question 19

Responses	Ratio
More Quality Time for own Job	12%
Team Essential for Job	11%
Team Covering for You	8%
Support and Backup	8%
Support for Big Events/Projects	7%
Broader Perspective	6%
Creativity Sparked	5%
Corporate Collaboration & Experience	4%
Focus on Areas of Specialty	4%

The responses in table 7 were weakly correlated in relationship to team formation to have any significant bearing. Especially when compared to how the pastors rated the earlier questions 1 through 14 (tables 5 and 6).

Question 20 asked, *What could be addressed to improve and make your team relationship more functional?* The responses with a percentage of occurrences with similar answers, 4 percent or greater, are listed in table 8 on the following page.

These responses revealed an even weaker correlation than in question 19 and thus bear no significant impact as findings for team formation.

Table 8. Responses to Question 20

Responses	Percentage
Clear Job Description	6%
Regularity in Time Together	6%
Clear Strategies & Plans	5%
Respect for Roles & Functions	5%
Team Family Socializing	5%
Develop Close Relationships	4%
One-on-One Meetings	4%
Open Communication/Honesty	4%
Revisiting Church Vision & Re-evaluation	4%
Trust	4%

Question 21 asked, *If there is one thing you could change on your team, what would that be? Why?* The results with a percentage of occurrences with similar answers, of 3 percent or greater, are listed in table 9 below:

Table 9. Responses to Question 21

Responses	Percentage
More Staff	9%
Confidentiality & Trust	4%
Replacing Existing Member(s) with New	4%
On-Track Discussions	3%
Singular Goals for the Church	3%

The pastors responses again are weakly correlated, when compared to the results in tables 5 and 6. These findings are not significant enough to have much bearing on their own in reference to team formation.

Application of Variables

As I looked at questions 20 & 21, a similarity appeared with a closer look at each question:

1. Question 20 - *What could be addressed to improve and make your team relationship more functional?*
2. Question 21 - *If there is one thing you could change on your team, what would that be? Why?*

Each question sought to determine how these pastors would go about improving their team—making them healthier. My statistician took all 121 of the responses to the two questions and entered them into the SPSS software program to discover if any specific reoccurring themes developed as variables. This endeavor brought forth variables that these pastors felt would improve or make the teams healthier. They are listed according to frequency of response and include those with a 10% response rate or higher.¹⁸ The variables are listed in table 10.

As one can be seen in table 10 below, the pastors surveyed indicated that what topped their list of ways to effectively improve or further form their team would be clear strategies, plans, and goals established and adhered to. Next, in order for their teams to grow healthier there must be open and honest team communication and an understanding of differences and direction.

¹⁸See appendix F for a detailed look at the Frequency of Response and Variable Listing.

Table 10. Emerging Variables

Variable	Merged with:
1. Clear Strategies/Plan	Clear Job Descriptions Revisiting Church Vision and Re-evaluation Budget Parameters On-track Discussions Organization Singular Goals for the Church
2. Open Communication/Honesty	Inter-gender Communication Speak Compassionately and Carefully Conflict Resolution Without Anger Team Communication Different Communication Styles Communication for Entire Staff Less Negativity Understanding of Differences Confront Team Issues Openly and Honestly Assertiveness Spirit of Democracy
3. Regularity in Time Together	One-on-one Meetings Mentorship Personalized Sessions Counseling and Direction More Time Together Formalize Meetings On-track Discussions Laugh Too Much On-time Meetings
4. Loyalty/Trust/Mutual Respect/Accountability	Loyalty Trust Mutual Respect Team Before Self in Church Affairs Personal Needs Equal Engagement in Ministry Respect for Roles and Functions Confidentiality and Trust Accountability to Local Church Leadership
5. Team More Comprehensive for Serving Congregation	Replace Existing Member(s) with New Job Role/Function Alignment Team Member Abilities/Skills Team Member Too Specialized Collaboration/Subgroups Interaction on Vital Issues in Congregation

Table 10—*Continued.*

6. Develop Close Relationships	Team Family Socializing Team Projects Collaboration and Coaching Praying Together for Each Other Team Retreat Team Family Connection Time More Spiritual Time with Team
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Inherent in this process of forming a healthy team, these pastors felt loyalty and trust must be part of improving their team. Also mutual respect for roles and functions of each team member must be held high and accountability practiced. They saw a pastoral team needing to have regular time together in formal meetings as well as one-on-one meetings. There must be a focus on developing close relationships—a connection time. And where the team needed to replace existing members with new, it needed to do so. Enabling the team to interact on issues vital to the congregation would thus form an effective team. These variables are strongly correlated findings from the survey.

I began this chapter with my hypothesis: *Teams form on the basis of shared relationships, defined roles, goals and strategies; with a compelling vision that is clearly and consistently articulated.*

The findings from the survey (tables 5 and 6) along with the variables (in table 10) appeared to lend support to the hypothesis. How closely did the findings actually come to support the hypothesis? In table 11 on the following page the hypothesis components and survey findings are listed. (Bold denotes strong correlation, non-bolded are weakly correlated.)

Table 11. Hypothesis and Survey Findings Comparison

Hypothesis Components	Survey Findings
Shared Relationships	Regularity in time together Develop close relationships
Defined Roles	More comprehensive for serving congregation
Goals	Singular goals
Strategies	Clear strategies and plans
Compelling Vision	Revisiting the vision
Clearly and Consistently Articulated	Open and honest communication

Based on the above table the hypothesis is strongly correlated with the data regarding relationships, defined roles, strategies, and clearly and consistent communication. There is weaker correlation with goals and vision, as the pastor's frequency of response on these were significantly less. I will look more closely now at some post survey responses given by some of the pastors surveyed.

Team Pastor Interviews¹⁹

As I reviewed the findings of the survey I wanted to discover in a one-on-one dialogue with some of the pastors who filled out the survey—how they were doing in working with their teams. I chose ten pastors, six associate pastors, some of which had limited experience being on a team and were on small teams. Other associate pastors had served over 20 years on a team and were on larger teams. Four of the pastors were senior pastors and their time with their teams ranged from less than 3 years up to as many as 14 years with the same team.

The purpose of the questions in follow-up to the survey were to add further depth of understanding to what they had already shared. Five questions in all were designed and some of the findings from the survey provided the context for some of the questions.

¹⁹In appendix F is a copy of the Strategies of Team Formation Worksheet.

I conducted phone interviews with all but one of the pastors, who happened to be in the area and came by my office. The phone interviews lasted 15-20 minutes. Each pastor was asked these questions and a summation of their comments will now be provided along with a brief analysis at the close of each question.

Top Team Priorities

Question 1—*The pastoral teams surveyed value trust, loyalty, and mutual respect as top priorities—they believe that growing trust, maintaining loyalty, and demonstrating mutual respect are important. Do you think your team or the team you have been on does or has done this? If so, how?*

Following are the reflections shared:

1. “Developing trust has not been an easy endeavor as our team has moved to specialize. When as a team we followed a more generalist model it seemed we worked together on projects, but now there are times we hardly know what the other team members are doing.”
2. “Our team has experienced an openness to each other—where people are allowed to share their own ideas and hold their own views—we feel we are experiencing these priorities at high levels.”
3. “We cherish these priorities and attempt to model them—however, developing them is like sanctification—something our team is constantly working towards.”
4. “The tenure of those on staff impacts our team’s success with these priorities. It helps having team members stay over a long period—in order to develop these over time.”
5. “Much is dependent too on the attitude of the senior pastor; modeling these by the person in charge has everything to do with its success.”
6. There are times when, as a team leader, the following admission is good regarding these priorities—“I have messed up here!” And ask—“What can I do to make this better?”

These pastors indicate that there are several things that can inhibited the development of these priorities. First, the changing structure of the team. If a team changes its structure, this changes many of the dynamics and will set the team back in its development of these priorities. Second, the tenure of team members—when there are changes with those on the team, this will

impact the growth of the team's ability with each priority. Third, the team leader must mirror these priorities in the way they conduct themselves. If the team leader falters, they felt he/she should admit so and evidence a desire to see themselves do better. Otherwise these priorities would not adequately grow and be part of team life.

Goals and Balancing Team Time

Question 2– Personal goals and team goals scored differently—with personal goals scoring nearly a point higher (a difference of 20%). Personal time away also scored higher than working as a pastoral team in staff meetings. What do you see the right balance being between personal and team time?

The following reflections were shared:

1. "As Seventh-day Adventist pastors we do not do goals well."
2. "We invariably include family needs, personal pursuits of hobbies, alternate careers and advanced degrees. These take large amounts of time to fulfill; placing a strain on our pastoral staff and preventing our team from strategically scheduling team time and meeting goals."
3. "For our smaller team, of two or three on staff, it is much easier to meet informally and with much shorter notice."
4. "We schedule fewer meetings at night and tighter agendas in meetings placed on the calendar. And when pastors on our team leave the office—it is deemed wise to contact them only in the case of an emergency."
5. "We know that holding to personal goals and time is the easiest to ignore, yet most important. Thus, it is important to work for more team time, but with a sensitivity to striking the right balance."

These pastors revealed that personal time and team time, while both being important, personal time is the most important. In this age of trying to fulfill advanced degrees, and having young and growing families, these are just a couple of things that can take inordinate amounts of personal time.

Earlier, I posed some questions on this topic: Would adding or replacing staff actually improve confidentiality and trust? Or would clearly defined goals mean that they had begun to

develop better cohesion as a team? In answer to the first question, these pastors did not feel there was much control of who was on their team. A clear sense of frustration surfaced in their voices—and made me wonder if they actually were wishing for added members on the team to help with the existing work or whether there was a desire to replace those on the team with those more compatible with developing demands on the team?

In answer to the second question, when it came to adapting to one another's schedules there needed to be some flexibility demonstrated and they maintained that finding time for the team is important too. Having a goal in mind to make those times together well-planned, efficient uses of time would help those on the team feel that it is worth their time. By looking for time when all could meet and making provision to do so when it best fit with their personal calendars, appeared would grow the confidentiality and trust needed on the team. Cohesion certainly appears to be something these team pastors desired. But finding the right balance was the biggest challenge of all—and such a balance was understood to be quite elusive.

Job Accountability

Question 3– Accountability as a behavior on a team scored the lowest among the pastors surveyed. What obstacles do you see standing in the way of achieving accountability on a Seventh-day Adventist pastoral team?

Following are the responses from pastors interviewed:

1. “We as a denomination (Seventh-day Adventist) are not an organization of many large churches and we are not sophisticated in how we formulate pastoral teams and have not trained people overall to do supervisory work with pastors.”
2. “Accountability is not something that can be demanded effectively unless there is a trained pastor to supervise.”
3. “We as pastors do not want to be evaluated because such encounters can become mostly confrontational; especially if there are not frequent one-on-one meetings with the supervisory pastor.”

4. “What seems more palatable, is writing down what we are doing and then sharing as a team. As staff pastors we simply do not like the feeling of someone looking over our shoulder, but possibly coming together and doing a peer review.”

5. “Healthy accountability is possible, but must be pursued on the part of all, but particularly in collaboration with Conference and the supervisory pastor.”

6. “Simply, unless the Conference is willing to hold all pastors accountable—it will not work.”

7. “If a problem arises and the pastor in question needs to be dealt with, two things must be present: (1) clear expectations agreed upon; (2) a supervisory approach understood.”

The question posed earlier urges itself upon us here. Did these Adventist pastoral teams surveyed rate lower on accountability as an essential behavior for a reason? Yes. Accountability, these pastors said, is not the problem, but rather our lack of a system of accountability in our structure that includes an approach within the structure to implement accountability. This may explain why the pastors in the survey itself revealed a near neutral stance towards accountability and why accountability scored as it did.

These pastors interviewed felt there must be a collaboration of accountability with the Conference and the development of supervisory pastors, but in doing so it would be best to have established expectations and a supervisory approach. Keeping it non-confrontational and more of a peer-review was seen as more palatable. Finally, they saw it being something pursued on the part of all; holding all pastors accountable.

A Team Win

Question 4—*If you could achieve a “win” as a pastoral team what would that look like?*

The pastors gave the following comments:

1. “Internally a team win for us is where there is a balance of gifts, strengths and weaknesses accounted for—so you can positively critique and evaluate one another and build each other up.”

2. “A team win is a deepening of cohesive relationships; with everyone moving in the same direction and contributing to a desired outcome.”

3. “Whether it is doing a sermon series together, or just loving each other well through the good and bad times—and the church seeing this. These are team wins!”

Team wins, achieving success as a team, what would they point to in defining such? Interestingly enough they spoke of accounting for gifts, strengths, and weaknesses—for the purpose of doing a critique or assessment in order to build up the other. Some of these pastors felt a win was making each other accountable! But going deeper in relationship with each other; loving each other well through the good and bad, that would be a win too. To move in the same direction (preaching a sermon series together) was seen as a win—each making contributions to the desired results on the part of the entire team. And through it all allow the church at large to see this happening—that is a team win!

Number One Priority in Team Formation

Question 5—Were you to start fresh on a team of pastors, irregardless of your role or position, what would your number one priority be in the first twelve months on the team?

I asked this question in order to see what these pastors would do if they were forming their team now and what they would do at the start. The pastors reflections to question 5 are as follows:

1. “Start with honest, open communication; communicating “I support you.””
2. “A sense of trust is huge!
3. “Find out who has the power and influence; finding out what each person’s passions and abilities are and do not make any aggressive moves to change anything in that first year.”
4. “Schedule full relationship-building activities. Get to know each other; getting to know each others passions and abilities.”
5. “Build strong social relationships to work through problems. It all comes back to relationships.”
6. “Develop the vision of the team and find cohesion. I would listen well so I understood those on the team--now that we know each other; ‘Where do we want to go? What do we want to do?’”

Summary

The findings in table 5, from questions 1 through 13 were strongly correlated with 10 out of 13 components receiving a rating of 80% or higher. Personal goals rated more strongly than team goals. One-on-one relationships on the team were valued more as time to be open than being open in meetings together. Keeping interpersonal relationships open proved to be a challenge and staff meetings as a venue to show they worked as team did not rate as high as one-on-one time together. They liked being on a pastoral team and loyalty to fellow team members rated very high.

Results from question 14, found in table 6 were strongly correlated with a rating of more than 80% in 7 out of 8 behaviors or attitudes surveyed. Pastors rated trust, communication, mutual respect, and loyalty very high. Initiative rated high too, but staff as friends and growth as a leader were still rated strongly above 80%. Accountability however rated the lowest and as we saw from the pastor interviews, there are reasons for this, related mostly to the existing structure.

Findings from questions 19 through 21 of the survey, found in tables 7 through 9, were virtually insignificant. Pastors shared input that weakly correlated at very low rates (12% being the highest in table 7), far below those in tables 5 and 6.

However, upon merging the responses from tables 8 and 9, a much stronger correlation occurred. The emerging variables in table 10, although not rated anywhere near as high as the findings in tables 5 and 6—the results were compelling in how they corroborated the findings in tables 5 and 6.

My hypothesis correlated with the survey findings regarding relationships, defined roles, strategies, and communication, but was weakly correlated with vision and goals.

The team pastor interviews were helpful in bringing clarification to the survey findings in their emphasis on trust in team building, and the value of proper balance in personal and team time and goals. They stressed the importance of developing relationships and defined a team win as the congregation witnessing the pastoral team loving and caring for each other. It was compelling to see that developing relationships would be one of the top priorities if they were to be forming a new team.

Areas for further evaluation and understanding are as follows:

1. Which mattered most to pastors on pastoral teams, relationships or results? I would like to go deeper here—If you were to join a new pastoral team what would your initial questions be of the team members, would they be questions about the vision and goals of the team and church or about them individually and their personal goals and passions? Or both?
2. What importance does articulating a clear vision have in bringing about cohesion in a team?
3. When you think of adding more people to your team, where would you start—more gender balance, fill a ministry need for the church or just a fresh infusion of an all-purpose pastor?
4. How would you go about building loyalty on your team? Where would you start?
5. If accountability were something you could re-implement into the Adventist structure, aside from having the conference's support and a supervisory pastor program, how would you make accountability a win-win for pastors?

CHAPTER 6

ASSESSMENT OF PASTORAL TEAM FORMATION

Introduction

In chapter five an analysis of pastoral teams was conducted based on the results from the survey that I developed. In this chapter I will do an assessment of pastoral team formation at the Redlands Seventh-day Adventist Church. Before doing this let me share a historical perspective of the Redlands pastoral leadership that proceeded our current pastoral team.

A Historical Perspective

In September 2004 I accepted an invitation to be the senior pastor at the Redlands Seventh-day Adventist Church. The former senior pastor and an associate pastor had been asked to step down in May of 2002, and the church was beginning their third year without a senior pastor or a pastoral team.

The associate pastor for youth was the lone survivor of the previous staff and had assumed a different role as pastor for special ministries. A highly creative group of leaders who specialized in drama, children and day camp ministries gathered behind his leadership. He formed teams that led these ministries, and they were working well. There had been two retired pastors who had provided stipend services as interim senior pastors. Yet, no pastoral team existed, while team collaboration and chemistry existed within the ministries mentioned.

This is the context in which I began as team leader and forming a new pastoral team in the fall of 2004. Over the next eighteen months under my leadership, pastoral staff were either realigned or replaced until we had, as Jim Collins says, “the right people on the bus (and the wrong people off the bus) and then figured out where to drive it.”¹ In February 2006, Redlands

¹Collins, 63.

had its first complete pastoral staff in nearly four years.

The inherited context however would prove to possess its own set of challenges, making the driving of the bus tenuous at best. Ministry teams continued working well and producing good programming, but had become comfortable with not having a pastoral team and team leader with any influence or leadership impact since their inception. As a result of this inherited context, the pastoral team forming faced issues where there was loyalty and buy-in to the ministries and their programs and not to the pastoral team. Threats to the team's formation were internal, embedded in the cultural framework the team had inherited. It is in this setting that a comparison study with the main cohort and the Redlands team will be conducted.

Comparison Study

I will introduce the assessment of my own team at Redlands, comparing how we responded to the survey questions with the main cohort. Response Comparisons appear in table 12 on the following page:

My pastoral team at Redlands rated most of these teamwork components 4.00 or higher. As a team we especially felt that it was important to have loyalty among team members (5.00), essential to have clear job descriptions (4.66), and when sharing input it was important to be open and transparent (4.66). We rated each of these components higher than the main group surveyed; meaning that our team rated them as essential. But the question is this— How have we done at building loyalty, having clear job descriptions and being open and transparent with sharing input?

Table 12. Questions 1 through 13 Response Comparison

Responses	Main	Redlands
Personal Goals	4.80	4.33
Loyalty among Team Members	4.66	5.00
Personal Time Away	4.48	4.33
One-on-one time with Team Members	4.46	4.00
Like Serving on a Pastoral Team	4.29	4.33
Keep Team's Interpersonal Relationships Open	4.23	4.00
Establishing Team Goals	3.83	4.33
Individual Roles are Clear	4.00	4.33
Clear Job Descriptions	4.03	4.66
Growth as a Leader	4.55	3.33
Staff Meetings Demonstrate Working as a Team	3.91	2.66
Comfortable Transparency between Team Members	4.17	3.00
Sharing Input and Being Open and Transparent	3.49	4.66

Loyalty developed slowly with our team because trust and mutual respect have grown at a very slow pace, and at times we have faced set-backs with maintaining loyalty. Misunderstandings or mis-communications are what define set-backs for our team and these problems have led us to be reluctant, less open and transparent in sharing input when called upon. While being open and transparent we felt loyalty and sharing input were important (5.00 and 4.66) but that does not mean that as a team we felt that it was happening readily among us.

Early in our formation as a team we established clear job descriptions. I encouraged this as the team leader. I believe it was valued by each of us as evidenced by the fact that our team felt having job descriptions were essential (4.66). This said, there are some strong contrasts or differentials when studying the comparisons of these responses. I will share these and raise

questions of which I will share further on later in the chapter in looking at challenges faced in team formation. These contrasts exist in the final four points in table 12 and are as follows:

1. Growth as a Leader
2. Comfortable Transparency between Team Members
3. Staff Meetings Demonstrate Working a Team
4. Sharing Input and Being Open and Transparent

Growth as a Leader

Our team did not rate as high as those in the main group surveyed in seeing that being on a team is essential to their growth as a leader (3.33) for Redlands compared to (4.55) for the main cohort. This represents a significant difference (25%) as compared to the main cohort. Why did our team at Redlands feel that being on a team was not essential to their growth as a leader? Why this detachment? Does this point to anything lacking in our team? Yes.

We as a team consistently set aside time we might have taken for team building to focus on building consensus with the church and it's need to accomplish something with it's own strategies and plans. This caused our team members to seek their own means of growth apart from the team itself. Thus growth as a leader took place apart from the team's time together.

Comfortable Transparency between Team Members

As a team we also rate low when asked if our team has a comfortable transparency between team members (3.00) for Redlands compared to (4.17) for the main cohort. The difference was also significant (23%). We did not feel our team had a comfort level whereby we could be transparent. Why was there a dissonance felt on our part as team members?

As team members we have differing views, both generationally and philosophically. As a team we initially butted heads over these views. But after finding little or no common ground, we chose to keep quiet regarding our differences and thus being comfortable with transparency is not something that we have experienced as a team. This explains the dissonance that was felt.

Staff Meetings Demonstrate Working as a Team

The lowest of all ratings was that our team did not feel that staff meetings provided a context in which we demonstrated working as a team (2.66) for Redlands compared to (3.91) for the main cohort. This is a vast difference of 25%. Were staff meetings unbearably long, impractical, or out of touch with reality? If we were not comfortable being transparent with one another on the team, could this have led to a dissatisfaction with staff meetings—not seeing them as demonstrating our working as a team? Yes to each question.

As a team leader I have led our staff meetings just as I witnessed them being led when serving as an associate pastor. With an emphasis on the team leader setting the agenda, but going a step further in having an agenda actually printed out. Aside from the devotional, prayer time, and Sabbath preparation, items vary and each staff member is given opportunity to share regarding needs or issues related to their roles. Meetings are predictable, and administrative in nature. Thus, not readily overturning new ground and highlighting cutting edge thought patterns; essentially more mundane. Maybe the sense is that they have been meetings with a focus on what I, as a team leader wanted to see done. Instead of being that which the team as a whole could embrace, being more objective than subjecting in nature. This may explain our team's disconnect with staff meetings and not seeing them as a context where we work as a team.

Sharing Input and Being Open and Transparent

Finally, there was another significant contrast in the area of sharing input and being open and transparent. Did our team feel it was important to be open and transparent when sharing input on issues? Yes. Redlands scored a (4.66) compared to (3.49) for the main cohort. Why did our team rate this as having more importance to them? On the positive side, as was seen, we felt loyalty and sharing input while being open and transparent were important (scoring 5.00 and 4.66). But as mentioned before that did not mean that as a team we felt that it was happening readily among us. So, if we did not feel a significant comfort level of transparency between team members how could we feel it was important to be open and transparent with sharing input on issues? Well, if we felt it was important, that was not necessarily saying we felt it was something

we were actually doing a good job at accomplishing on our team. Valuing something and actually doing it in reality are two different things. It may have been that since the main cohort already valued transparency between team members, that the need for transparency in the staff meetings was no less important. So it was not something they had difficulty fulfilling and thus did not rate as all that important or essential.

For our team at Redlands, most of the time when we have shared about important issues, it usually has to do with the church and not our team. Team talk invariably turns to church talk. Church issues crowd out team issues. This has been a conundrum we have faced, and it has hindered us in our attempts to form as a team. The degree of openness on issues is often gauged by the differences in views we each bring to the table. It is felt that when sharing on issues we ought to be open and transparent as a team. But thinking it is important and doing so are two different things. We can shy away, asking ones self– “What’s the use, why take the time to share? Will my opinion matter at all anyway?”

I will address these questions further when discussing our challenges of formation at Redlands. But before I do, the response comparison of the behavior or attitudes found in question 14 of the survey, help provide some further insights into our pastoral team at Redlands. The response comparisons are in table 13 on the following page.

Our team at Redlands saw communication as having the most value to each of us in our role on the team, followed closely by mutual respect and then trust. The comparison between the Redlands staff and the main cohort had very little difference in the first five behaviors or attitudes. But when comparing our team to the main cohort in the last three factors there were some differentials worthy of notice.

Table 13: Question 14 Response Comparison

Responses	Main	Redlands
Communication	4.77	5.00
Mutual Respect	4.76	4.73
Trust	4.79	4.46
Loyalty	4.69	4.20
Growth as Leader	4.10	3.96
Staff as Friends	4.35	3.76
Initiative	4.46	3.50
Accountability	3.52	4.00

As a team Redlands did not feel having staff as friends meant as much to our role on the team (3.76), while the main cohort rated staff as friends at (4.35). A differential of 12 percent. Redland's rating here of Staff as friends did not nearly match their input in table 12, when they rated One-on-one Time with Team Members at (4.46). Evidently taking time to spend together at work and time spent as friends were felt to be two very different commitments in the minds of those on our team. What level of friendship do those on our team desire? Different levels between us. With associates pastors being closer as friends than the senior pastor is with any of the associates. I sometimes think it is felt to be unwise on the part of an associate pastor to have too close a friendship with the senior pastor.

The biggest differential occurred with the role of Initiative at 19%. Our Redlands team scored the role initiative played at (3.50). While the main cohort rated initiative at (4.46). That represents a significant differential. As a team leader I asked the following questions—What responsibility should I assume for this low rating? Do I demonstrate an hierarchical style of leadership that circumvents the other team members from feeling the need to take initiative? Yes. I came here from a conference leadership position, which had a hierarchical style of culture. My

style of leadership has been to initiate, as a consensus builder. So why should those on my team take much initiative, if I do as the team leader?

Interestingly, our team felt the role accountability played on our team was important and rated it at (4.00). When compared to the main cohort who scored (3.52) it was a 10 percent differential. This raised some questions in my mind too—Do we feel as a team that with good communication and thus clearing up misunderstandings and mis-communication that accountability will play a more favorable role in building team loyalty? Is our team willing to see accountability as appropriate if growth of mutual respect and trust occur? Possibly, possibly not.

Clearing up communication problems will build loyalty with our team. But it is not the reason accountability was rated high. It is more of a situation where, I as team leader, have taken the initiative, and moved things forward towards consensus. And if we succeeded, then the credit was shared by us all. But if it failed, then the accountability rested squarely on me the team leader. Surely if trust and mutual respect grow inside our team, accountability will become stronger.

I will now look at the challenges we faced in team formation with our team at Redlands. In presenting these challenges I will seek to further address the questions raised earlier in the comparison study.

Challenges Faced in Team Formation

There were eight basic challenges that impacted the formation of our pastoral team:

1. Team Context and Church Culture
2. Trust and Mutual Respect
3. Communication within the Team
4. Team Dialogue and Togetherness
5. Loyalty to the Team
6. Developing Close Relationships
7. Influence of Team Members
8. Pursuit of a Vision

Team Context and Church Culture

Our pastoral staff began its formation in February 2006. We knew that each of us had come into a different context, but what we did not realize was that we had each entered a particular church culture, which included the conference culture. As a team, an understanding of the organizational culture we had inherited was needed. A need for understanding these vital components presents a significant challenge. As senior pastor I did not ascertain this for almost a year after our team began its formation!

I was baffled by the fact that as a pastoral team, we had been in place and guiding the church through strategic planning for nearly a year, but certain dysfunctions such as misplaced responsibility and lack of accountability kept surfacing. At this time I was preparing the survey questionnaire for this dissertation project and did not realize the bearing church culture can have on shaping the team's context. Otherwise I would have included it as one of the questions in the survey.

Our team at Redlands rated accountability as a behavior they felt positive about. Why did our team feel positive about accountability? Could it be that our team context and church culture provided immunity from actual accountability? The structure in our Adventist system presently, does not enable accountability to fully rest with the church itself. The ultimate responsibility rests with the entity that holds the authority. In this case it is not with the pastoral team leader or church elders, but with the conference.

Lencioni points out, "While executives often successfully delegate responsibility for strategy, technology, marketing, or finance to their direct reports, they cannot assign responsibility for their organization's cultural well-being to anyone but themselves."² Precisely the point! There is no leverage for bringing team members to follow certain guidelines as a team leader, if all that team leader carries is the responsibility and little or no authority. It is important to understand the team's context and church's culture (which is entwined with the conference's culture) and the challenges it uncovers in the formation of a pastoral team.

²Patrick Lencioni, *The Four Obsessions of an Extraordinary Executive* (San Francisco: John Wiley & Sons, 2000), xv.

Trust and Mutual Respect

Our current pastoral staff took shape over a period of about a year and a half. I came in September of 2004, our associate pastor for youth came in April of 2005, our associate pastor for visitation and outreach came in February of 2006 and the speaker and President of The Quiet Hour is a part-time associate and has been an ancillary staff member for nearly twenty-five years at Redlands. (When the comparison study was conducted, I factored in the scores of only the full-time pastoral staff at Redlands. Due to fact that our part-time associate is not present much in our work as a team.)

Building trust and mutual respect became a challenge early on when we were looking for our second associate. As we searched for this position, desires for other individuals and differing roles aside from those I felt we should pursue, surfaced. Thus, during the pastoral search I could see the first associate and I were not agreeing upon with whom and how this position should be filled. Assumptions were made that we might hire a certain candidate. I, as the team leader, had a number of concerns and tried to express these. But the idea of filling it in a different way was seen as more progressive and emergent in nature. When the candidate referred to here was not chosen, trust, loyalty and respect between myself and this pastor were damaged.

Loyalty is important to us as a team. But we stumbled out of the gate in this area. Openness and transparency occurred in this instance, but when certain opinions were not followed—trust, loyalty, and mutual respect became significant challenges in our formation as a team. Rebuilding these ingredients in a team's DNA takes much longer than it took to damage them.

Communication within the Team

Communication rated highest in the survey with our team as something they felt was essential. But team communication represented a challenge to us as we began forming our team. For example, when I would be asked about an idea by one of our pastors, I would listen and often agree with certain points. But this posture occasionally gave the wrong signals and was misread as indicating agreement with the idea in its entirety.

Why did our team express their low level of comfort with being transparent? Why the dissonance and dissatisfaction with seeing the staff meeting being a place to work as a team? Well, when others on the team have continued to express what they see is needed to be done and have felt that by sharing their input I was complying with their opinion, that was not necessarily true. (The opposite was often the case, I was not in agreement, only listening not complying.) This has created a challenging dysfunction with communication that our team has had to address.

As a team leader I have had to develop an approach to decisions facing our team, that when things appear uncertain, I verbalize this to the team as they are sharing the idea initially. It is important to avoid misunderstandings and miscommunication by being clear when a decision has not yet been reached—this helps avoid false assumptions. When different opinions arise it has become important to slow down and give opportunity for further discussion and in some cases invite outside input to help clarify the issues before a decision is made.

But in some cases where the responsibility rests with me as the team leader, I have had to just make the call on what I see needs to be done after considering all the facts. Communicating clearly and without ensuing assumptions represents a big challenge in our team's formation.

Team Dialogue and Togetherness

As mentioned, our staff meetings were not seen in the survey as providing a context in which our team felt we demonstrated working as a team (2.66). We had followed an approach I brought from a larger staff I had belonged to as an associate pastor. But in taking time to dialogue in a more lengthy away-staff meeting (a half-day or more). During those meetings our team said they desired a different approach—less of the traditional with a devotional and prayer needs shared at length. Rather they wanted to have it be more productive and address ministry issues. We are pursuing this new approach in our regular staff meetings.

Staff meetings with our pastoral team posed challenges not face in years past. While we are attempting to emphasize quality time and dialogue, there can be attempts to hide behind one's cell phone and check e-mails. (Cell phones now function as computers themselves.) It is a consistent challenge that I carefully address—asking that we put away our cell phones. But even in our meetings, if we go to a calendar issue—there come the cell phones again which have the

calendar in it. As the team leader I have to draw us back to the conversation away from connecting with someone on the cell phone. A very important challenge to team formation is not sacrificing time and togetherness with the team for someone possibly on another team during our time together.

Loyalty to the Team

Our team did not score as high on the survey as those in the main group in seeing that being on a team is essential to their growth as a leader. Why? As a team we have taken Team Effectiveness Profile³ assessments, both in March of 2006 and 2008. In our away-meetings we have worked on strengthening areas revealed in these assessments. Therefore in the development of our team it was important to go to learn and absorb together as a team; strengthening our team in areas identified in the assessment. In May of 2006 our pastoral team attended a seminar in Santa Ana, California, presented by Wiley Publishing, on Koznes and Posner's book, *Leadership Challenge*. We filled out an assessment at the seminar and I recall the excitement felt by members of the team in looking at the results. But regretfully there was not any follow-through or application conducted with the team beyond the seminar. I take the responsibility as the team leader for this failure.

Looking back I think this has had a major impact on the loyalty we placed on our team over other teams that we as pastors were developing in the church at that time. Ministries in the church were growing and teams of leaders forming—as pastors we took opportunity to focus on those teams and not our team. Clearly this was a mistake! It is important to ennoble what the pastoral team does together. If not, then loyalty to the team will be placed elsewhere by those on the team. This is another challenge we have faced in team formation.

Developing Close Relationships

When our team scored loyalty among team members at (5.00), and when sharing input it was important to be open and transparent (4.66), I took this to mean that our team actually

³www.HRDQ.com is a developer of soft-skills learning solutions that help improve the performance of individuals, team and organizations. It has been very helpful in uncovering areas where we can improve as a team.

desired to develop close relationships. But from what I have observed I have understood that we desired to build relationships only with those people who we trust, have mutual respect for or who will get us what we desire as team members. And those people may or may not be on our pastoral team.

In June of 2007 I was diagnosed with colon cancer and had surgery. Due to complications, my stay in the hospital lasted for three weeks and my immediate recovery for several months. Basic contact or communication was difficult during my hospital stay and with my absence challenges to our relationships within our team occurred.

Although the basics of ministry, filling the pulpit, visitation of members and board meetings occurred—my absence as the team leader caused a vacuum effect and significantly impacted what growth had occurred in our relationships. New alliances within relationships formed within our team and when I returned I was met with a totally different arrangement than I had left. Loyalty existed, as did transparency between team members, but my own relationship to those on our team was awkward and strained. The team had expanded their relationships with each other without me there. What could be done to enable myself, the team leader, to be immersed back into the growing relationships?

It took entering a time of accountability with our team in separate meetings, addressing the need for me, as the team leader, to have a renewed relationship within the team. I had to ask those on the team to speak to me personally about their relationship with me, but to not speak to others on the team about my relationship with the other team members. A definite dysfunction had developed and was painfully corrected. Re-building relationships has been a big challenge in our team's formation.

Influence of Team Members

The Redlands Seventh-day Adventist Church has been unclear and essentially immobilized in their vision regarding their church building. The church, under numerous pastoral teams over the last thirty years has been unable to come to a consensus as to who they were as a church. With this pertinent information they needed to decide whether to stay and build or sell, move, and build elsewhere.

After eighteen months of strategic planning, we as pastoral team in collaboration with a Master Plan and Facility Design Committee, began work on the Master Plan. In a day-long retreat we met with the committee and after several follow-up meetings, a Master Plan was approved in June 2007. In April 2009 we plan to begin the first phase; rebuilding of the church sanctuary of the Redlands Seventh-day Adventist Church.

This has been a huge challenge for our staff and this church. As individual pastors we strongly influence different segments of our church family. So we have spent time together talking, visioning, and preparing, so we can bring different people groups along in accomplishing the Master Plan. Communicating with a united voice has been critical in bringing everyone along together in the church family. Our pastoral team had to accept that our influence as team members was a critical factor. This challenge has been very important to our team and with loyalty among team members, this very important venture will be successfully accomplished.

Pursuit of a Vision

In August of 2006, our pastoral team went on a retreat to pray, study, and write a purpose statement for the church. The statement was brought to the leaders—studied, reviewed, and prepared for the congregation. It is as follows:

We exist to become a Family of Grace, by glorifying God with our lives; inviting all into fellowship, growing in Christ, equipping for service, and carrying the mission of Christ to the world.

The intent, I felt we had as a pastoral team, was that this statement would be the catalyst for providing the development of a decision of what this growing “Family of Grace” would do in conducting ministry in its new facility. In the fall of 2006 our pastoral team preached a series of messages focusing us on this statement of purpose. Did this purpose statement become the catalyst for developing ministries for the Redlands Church? No, not yet.

As we prepare to enter 2009, our pastoral team is discussing at length the expansion of our ministries and a desire to think and work outside the box in developing the Redlands Church’s ministry strategies. It may be here where our team stands to make the most progress in team formation.

We each liked serving on a pastoral team(4.33) a little more so than the Main Group surveyed (4.29). But above all maybe the fact that we as a team felt that establishing team goals would help us understand where we were going (4.33-Redlands; Main Group-3.83) would enable us to succeed in modeling and moving the church family forward to success.

Summary

Understanding our church's culture and invariably the team context is something we cannot ignore and is critical in bringing about team formation. I missed seeing the importance of this as the team leader for nearly three years after arriving as senior pastor. Accepting the culture does not mean we give up trying to shift it.

As Stephen Covey's son, Steve, once said, "There is nothing as fast as the speed of trust."⁴ Well the reverse of this is true. Building trust back into a relationship progresses very slowly. Mutual respect is likewise slow in building in our team. Trust and mutual respect are very important factors in team formation.

Communication is something we valued as a team when we filled out the survey. But some major mistakes have occurred in this area. As the team leader the responsibility rests more with me to make certain I clarify and when I am uncertain, say so. It is here where our team is building back trust levels with avoidance of misunderstandings, avoidance of giving false assumptions and thus removing mis-communications.

Our staff meetings are improving and are becoming opportunities for open dialogue. Holding those on the team accountable to not communicate with those outside of our team meetings while we are talking together is very important. It is part of developing mutual respect to expect this continual practice of making our team the first priority of communicating when we are together.

Follow-through on training events and their application will bring more credibility in me as a team leader and build loyalty among us as team members. There have been some definite mistakes made here. We as a team must have a loyalty to our team and to the development of

⁴Covey, *The 8th Habit*, 162.

each other. As a pastoral team, placing value on this by the attention given to follow-through is very important.

Renewing relationships that have gone through unhealthy changes has been an important step for our team. My absence due to health issues set us back. But relationships between our team have not grown much at all. This continues to be a development we must all be committed to. It may be felt by some that this endeavor of developing close relationships on our team may not succeed. It is possible that we may not be the best of friends, but relationships need to exist with team members.

As we move forward at Redlands to start our building program it will take the influence of us all on the team. Each of us need to make a positive impact on the outcome of completing the project. Each one of us are responsible for our influence as team members.

We have not succeeded at clearly articulating our vision as a team. Doing this successfully is important for the eventual formation of our pastoral team. When our vision and the church's vision come together and are bought into, this will define a big measure of our success at team formation.

CHAPTER 7

FACTORS OF TEAM FORMATION AND DIAGNOSIS AT REDLANDS

Introduction

In this final chapter I will outline factors that I believe comprise a strategy of team formation. Then I will enumerate the paradoxes observed within our team in relationship to work with the church itself. In conclusion I will offer recommendations based on my study of team formation with our team at Redlands.

Factors of Team Formation

I propose that there are seven factors of team formation. These factors will be presented here along with a brief description of how our team at Redlands has either succeeded or not in trying to implement them.

Teams Form in a Culture

Teams form in an organizational culture and in this case a particular church culture.¹ Our team has succeeded in knowing there is a church culture and we are still trying to understand its inner workings and its impact on our team context. Presently the culture appears to be shaping our team instead of our team shaping and shifting the culture. Team members demonstrate a reluctance to shift culture, because they benefit more from the favor given their role in the existing culture.

Collaborative Roles and Results

When pastors join a pastoral team they plan on assuming specified roles in order to produce results. When we first formed as a team there were clear job descriptions and we have

¹See appendix A for Quinn and Haurbaugh's Competing Values Culture Framework, the basis of Cameron and Quinn's work, discussed earlier in the literature review.

clarified them at points along the way. Collaboration though involves moving across the lines of our job descriptions to work as a team, but we have not maximized the benefits of this with our team. Each of us have areas of specialty, and in our team culture our leadership styles are different thus seldom do we interface and work together. We could maximize the effectiveness of our roles if we worked together more in a crossover manner.

Clear and Open Communication

Effective communication that is clear and open helps a team avoid making assumptions or presumptions when communicating. Our team has experienced difficulty in this area, both one-on-one and as a group. For example, cell phones are provided for us to effectively communicate with our members, but at this point rarely is there initiative taken by team members to communicate via this means. During our staff meeting we seek to make it a priority to avoid the distraction cell phones can create. Initiation and communicating with full disclosure are areas we as a team need to improve upon.

A Compelling Vision

A vision is what guides and establishes goals and strategies for success. When we first formed as a team we did not establish a vision for ourselves, instead we were focused on developing the church's strategy. We are discovering that a team vision is what ultimately drives the church's vision, and realize that keeping the team focused on the vision and each of us communicating it to the congregation is fundamental.

Clear Goals and Strategies

Hand in hand with vision, nothing solidifies team cohesion more than having clear goals and strategies. Early in our development as a team we formulated ministry goals, but we have not followed through in applying and achieving them. The driving force, the team's vision was absent. Thus we need to have the vision before us to effectively establish goals and subsequent strategies.

Developing Shared Relationships

Spending time together and building interpersonal relationships is important in forming a team. These relationships are built on trust and mutual respect. Our team has not spent the

necessary time together to build interpersonal relationships. Early on issues of trust and respect were damaged, thus intentional time was needed for re-building our relationships, and this has not occurred. This factor along with team vision, are the critical factors that virtually drive team formation at its inception.

Team Chemistry

Team chemistry that is positive produces a positive emotional effect between team members. Youth, experience, and cultural sensitivity were characteristics that appealed as we filled team positions at Redlands. But largely our team was formed based on defined roles without regard to team chemistry. Team formation occurs best when team chemistry is a factor in forming the team.

Paradoxes and Diagnosis

In conducting a diagnosis of our pastoral team at Redlands I want to establish a principle of team formation regarding our team. A principle that states, *we will effectively form as a team as we make its formation our first priority in light of all of the church's extended teams we lead within our areas of specialty*. I will now make some observations of paradoxes that exist with our team and need to be addressed.

Growth as Leaders

Our pastoral team needs to make its own individual and collective growth a primary focus. The paradox is that while we have focused on the growth of the church we have neglected our growth as a team.

Comfortable Transparency

As a team we have sought clarity and transparency with our church and it's strategic and master plans. Yet, we have neglected our own pursuit of achieving a level of transparency within our team itself. Such a paradox denotes the importance we must begin to place on this critical factor in order to take our church to the next level.

Working as a Team in Meetings

Consistently our pastoral team has been instrumental in leading our church to effectively work in meetings and produce successful outcomes. Unfortunately the same is yet to occur consistently in our staff meetings and retreats. Thus the paradox is apparent—we need the same to occur within our pastoral team.

Speed of Trust

Amazingly our church has been successful in building trust over the past five years since our pastoral team has formed. However, the paradox is that trust has not grown within our pastoral team itself. When trust healthily exist in our team it will be incredible to witness the speed of trust and the collaborative outcomes.

Recommendations

Because this principle of team formation is itself vitally important for our team and church contexts and is evidenced by these paradoxes, I present the following recommendations:

Focus on Developing Relationships

I would recommend our spending more time together both individually and as a group. Not just the extended, half day, away staff meetings, but time solely dedicated to building relationships, not limited to but including staff retreats.

Affirmation of Individual Qualities

An important need of our team is the cultivation of our team's chemistry. I recommend that an intentional attempt be made to affirm individual qualities of team members on a consistent basis, building up the positive emotional effect within our team.

Development of Areas from HRDQ Profile

I recommend that our team continue its work in follow through with the HRDQ Team Effectiveness Profile, and complete our development of (1) team vision; (2) team goals; and (3) defined roles.

Outside Consultant Coach

I recommend that our team agree on a professional, consultant coach from outside our denominational structure, who works with teams, and specifically pastoral teams who can help us with (1) understanding ways to improve communication, (2) addressing our perspectives, (3) enhance collaboration and crossover, and (4) create an internal performance review and accountability with peer review.

Staffing for Growth

I would recommend that as a team we review where our growth areas are in the church and where the holes exist on our pastoral team, and that we establish as one of our team goals to add appropriate staff.

Self-Awareness First as Team Leader

I recommend for myself improvement in being more cognizant of those things that inhibit the growth of my team—studying how I can shift my culture style and (1) ask more open-ended questions; (2) encourage team members to initiate; and (3) provide my team with clearer expectations.

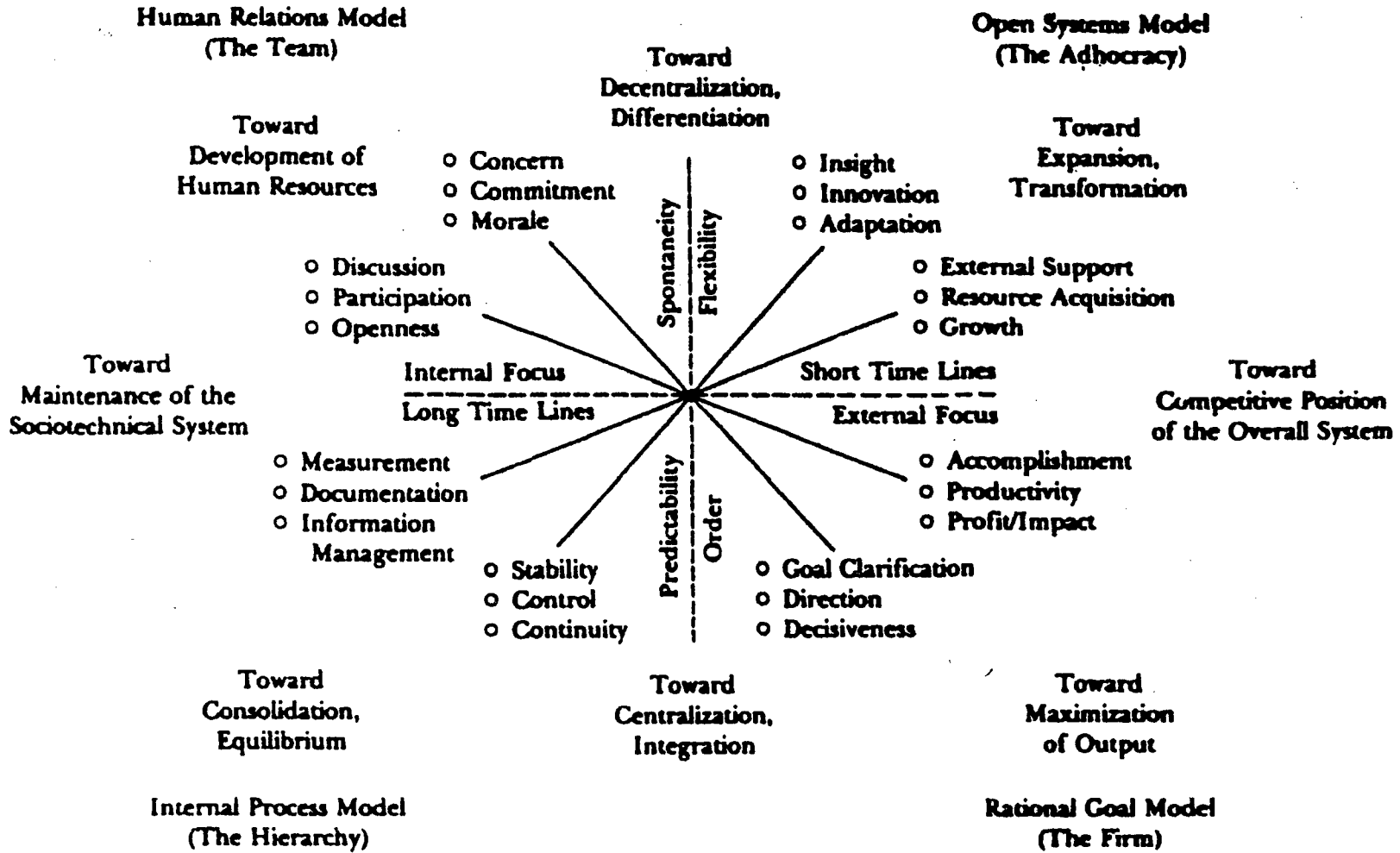
Summary

As a team, we have succeeded with the factors of understanding our culture, collaborating with defined roles and producing results, and focusing on clear and open communication. We have had marginal success with team vision and goals and strategies. And although we have achieved very little progress in developing shared relationships and team chemistry, we will have the opportunity to further implement each of these factors of team formation.

There clearly are paradoxes between our church and pastoral team. The principle of achieving with our pastoral team what we have succeeded at with our church, requires that we make this a high priority. With each paradox there is an inherent need to be addressed in team formation. Each one contains potential to not only make our team more effective, but take the church to a whole new level. We can only lead the church to new heights, when we as a team have experienced those new vistas ourselves.

Each recommendation enables these paradoxes to be addressed. Teams which discover that enhanced cohesion is essential will ultimately realize the payback with synergistic outcomes.

It is my hope that the results of this project will be inspiring to other teams like our own. Pastors in multi-staffed churches are entrusted with one of the most incredible responsibilities, which is to lead God's people as a team of pastors. Who are entrusted with the opportunity to demonstrate as 'one' that they love and care about each other, as they do the people they serve.



APPENDIX B

THE SURVEY SAMPLE

Strategies of Team Formation in a Multi-staffed Church

Research Survey

By Larry C. Becker

In Fulfillment of Doctor of Ministry Degree

This research survey is designed to explore and understand what strategies bring about team formation on a pastoral staff of a church with at least two or more staff members. The responses you provide will not be linked to your personal identity. Thank you in advance for your time and for sharing your opinion and insights in this important arena known as team formation. You may use the space on back of the page (page 4 of 4) to answer the open-ended questions. **Prior to filling this survey out it is important that you read and sign the Informed Consent Form and retain a personal second copy.** Thanks again for your valuable input.

1. I like serving on a pastoral team.

Strongly Disagree Disagree Neutral Agree Strongly Agree

2. Having clear job descriptions on our team is essential.

Strongly Disagree Disagree Neutral Agree Strongly Agree

3. Keeping a pastoral team's interpersonal relationships open is a challenge.

Strongly Disagree Disagree Neutral Agree Strongly Agree

4. Loyalty among team members is important to have on a pastoral team.

Strongly Disagree Disagree Neutral Agree Strongly Agree

5. Our team has a comfortable degree of transparency between team members.

Strongly Disagree Disagree Neutral Agree Strongly Agree

6. I like to have personal time away from the team.

Strongly Disagree Disagree Neutral Agree Strongly Agree

7. Being on a pastoral team is essential in my growth as a leader.

Strongly Disagree Disagree Neutral Agree Strongly Agree

8. Personal goals are important for me to succeed.

Strongly Disagree Disagree Neutral Agree Strongly Agree

9. Having team goals helps me understand where we are going as a team.

Strongly Disagree Disagree Neutral Agree Strongly Agree

10. When we share input on issues our team is facing it is important for us to be open and transparent.

Strongly Disagree Disagree Neutral Agree Strongly Agree

11. I like having one-on-one time with fellow team members to deepen our relationship.

Strongly Disagree Disagree Neutral Agree Strongly Agree

12. Our staff meetings provide a context where we can show that we work as a team.

Strongly Disagree Disagree Neutral Agree Strongly Agree

13. When individual roles on our team are clear things function more smoothly.

Strongly Disagree Disagree Neutral Agree Strongly Agree

14. In order to effectively function as a team, there are certain behaviors or attitudes that are either of little consequence, good or essential to have. Evaluate those items listed below as to their importance for you in your role on the pastoral team:

COMMUNICATION

1	2	3	4	5	6	7
Little Consequence			Good			Essential

MUTUAL RESPECT

1	2	3	4	5	6	7
Little Consequence			Good			Essential

TRUST

1	2	3	4	5	6	7
Little Consequence			Good			Essential

LOYALTY

1	2	3	4	5	6	7
Little Consequence			Good			Essential

14. (Cont.) In order to effectively function as a team, there are certain behaviors or attitudes that are either of little consequence, good or essential to have. Evaluate those items listed below as to their importance for you in your role on the pastoral team:

STAFF AS FRIENDS

1	2	3	4	5	6	7
Little Consequence			Good			Essential

INITIATIVE

1	2	3	4	5	6	7
Little Consequence			Good			Essential

ACCOUNTABILITY

1	2	3	4	5	6	7
Little Consequence			Good			Essential

GROWING AS LEADERS ON OUR TEAM

1	2	3	4	5	6	7
Little Consequence			Good			Essential

15. What is your ethnicity? (Optional)

- ☐ African American/Black
- ☐ Asian/Asian American
- ☐ Anglo/White
- ☐ Hispanic/Chicano or Latino
- ☐ Other (List) _____

16. How many years have you been in pastoral ministry?

- A. 1 – 5
- B. 6 – 10
- C. 11 – 15
- D. 16 –Or More

17. The position I serve on the pastoral staff is—

- A. Senior Pastor
- B. Associate Pastor
- C. Pastoral Intern
- D. Stipend Pastor
- E. Other (List) _____

18. How long have you been a member of your present pastoral staff?

- A. 0-1 year
- B. 1 – 5 years
- C. 6 – 10 years
- D. 11 – 15 years
- E. 16 – Or more years

19. Are there things you could accomplish individually as a team member that you could not as an individual? Yes or No. If, Yes, please list some.

20. What, in your team relationship, could be addressed to make it more functional?

21. If there is one thing you could change on your team, what would that be? Why?

(Thanks for taking time to fill this survey out. Please assist your Senior Pastor by returning the Survey and Informed Consent Forms in the self-addressed envelope.)

APPENDIX C

SURVEY MAIN RESULTS

	VA	VA	VA	VA	VA	VA	VA	VA	VA	VA	VA	VA	VA	VAR	VA	VA	VA	VA	VA
1	5	4	3	5	4	3	5	5	5	5	5	3	5	5.0	5.0	5.0	5.0	2.8	3.6
2	5	2	5	5	5	4	9	5	5	5	4	2	1	5.0	5.0	5.0	5.0	1.4	5.0
3	5	4	1	5	5	3	5	4	5	5	4	5	4	5.0	5.0	5.0	5.0	4.3	4.3
4	5	4	1	5	5	4	4	4	5	5	4	4	4	5.0	5.0	5.0	5.0	4.3	4.3
5	5	5	2	5	5	5	2	5	5	5	5	5	5	5.0	5.0	5.0	5.0	3.6	5.0
6	5	3	2	5	5	3	5	4	4	5	3	4	4	5.0	5.0	5.0	5.0	2.8	3.6
7	5	5	2	5	4	2	4	4	4	4	4	4	4	4.3	4.3	4.3	4.3	2.8	4.3
8	9	4	9	5	4	9	9	4	4	4	4	4	4	5.0	5.0	5.0	5.0	5.0	5.0
9	5	4	3	5	5	5	5	4	5	5	5	5	4	4.3	5.0	5.0	5.0	3.6	4.3
10	5	4	4	5	5	4	5	4	4	5	4	5	4	5.0	5.0	5.0	5.0	3.6	4.3
11	5	4	4	5	5	4	4	4	4	4	4	4	5	5.0	5.0	5.0	4.3	3.6	3.6
12	5	4	5	5	5	4	4	4	4	5	4	5	4	5.0	5.0	5.0	5.0	3.6	2.8
13	5	4	2	5	4	4	3	4	4	5	3	4	5	5.0	5.0	5.0	5.0	2.8	4.3
14	5	3	3	5	4	3	5	4	4	3	2	4	3	4.3	5.0	5.0	5.0	4.3	4.3
15	5	4	3	4	4	4	4	4	4	4	4	4	3	3.6	3.6	3.6	4.3	3.6	4.3
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39	4	5	5	5	2	5	4	5	5	5	3	2	4	5.0	5.0	5.0	4.3	2.8	4.3
40	5	5	4	4	2	4	4	4	4	5	4	4	4	4.3	5.0	2.8	2.8	1.4	3.6

	VA	VA	VA	VA	VA	VA	VA
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2	5.0	5.0	3	4	1	2	9
3	4.3	4.3	4	1	2	2	1
4	4.3	4.3	4	3	2	2	1
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6	4.3	5.0	9	4	5	3	1
7	4.3	4.3	3	4	2	1	1
8	5.0	5.0	3	4	2	5	9
9	5.0	4.3	3	2	1	2	1
10	4.3	5.0	3	2	2	2	1
11	5.0	5.0	2	2	2	2	1
12	4.3	3.6	3	4	2	2	1
13	5.0	5.0	9	4	1	2	9
14	4.3	4.3	3	2	4	3	1
15	3.6	4.3	3	1	2	2	1
16	5.0	5.0	1	4	1	4	1
17	4.3	4.3	4	1	2	3	1
18	5.0	5.0	2	4	2	1	1
19	5.0	5.0	3	4	2	5	1
20	5.0	5.0	4	1	6	2	1
21	3.6	2.8	4	1	2	2	1
22	5.0	5.0	3	3	7	2	1
23	4.3	4.3	3	1	7	2	1
24	5.0	5.0	3	3	7	3	2
25	5.0	5.0	3	2	8	2	9
26	3.6	4.3	3	4	2	1	1
27	5.0	5.0	3	4	1	2	1
28	5.0	5.0	2	1	2	2	1
29	4.3	4.3	3	4	1	4	1
30	5.0	5.0	5	1	2	2	2
31	4.3	5.0	1	4	1	2	1
32	5.0	5.0	2	4	2	4	1
33	3.6	3.6	2	4	1	5	2
34	4.3	4.3	2	1	1	2	1
35	5.0	5.0	2	4	2	2	1
36	5.0	5.0	2	2	2	2	2
37	4.3	2.1	4	4	1	1	1
38	4.3	4.3	3	4	2	5	1
39	5.0	5.0	3	2	2	2	9
40	3.6	3.6	3	3	2	4	1

	VA	VA	VA	VA	VA	VA	VA	VA	VA	VA	VA	VA	VA	VAR	VA	VA	VA	VA	VA
41	5	2	4	5	2	4	4	5	5	4	5	3	5	5.0	4.3	4.3	4.3	3.6	4.3
42	4	4	5	4	2	5	2	5	4	4	4	2	4	4.3	5.0	5.0	5.0	2.8	2.1
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56	4	3	5	5	2	5	3	5	4	4	5	2	4	5.0	5.0	5.0	5.0	3.6	4.3
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58	5	4	4	4	4	4	3	4	4	4	4	4	4	5.0	5.0	5.0	5.0	4.3	4.3
59	5	5	3	3	4	4	5	5	5	5	4	5	5	5.0	5.0	5.0	2.8	2.8	4.3
60	5	4	2	5	4	4	5	5	5	5	5	4	4	4.3	4.3	4.3	4.3	4.3	4.3
61	5	4	3	5	4	4	4	4	4	4	4	4	4	5.0	5.0	5.0	5.0	4.3	4.3
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64	5	4	4	5	5	4	4	5	4	5	4	4	4	5.0	5.0	5.0	5.0	3.6	5.0
65	5	5	4	5	5	5	4	4	5	5	5	5	5	5.0	5.0	5.0	5.0	3.6	4.3
66	5	4	4	5	4	4	3	4	4	5	4	4	5	5.0	4.3	5.0	4.3	2.8	3.6
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68	4	5	4	5	2	5	2	4	4	4	3	2	3	5.0	4.3	4.3	4.3	3.6	3.6
69	5	4	4	4	3	4	4	5	5	4	5	4	4	5.0	5.0	5.0	4.3	3.6	3.6
70	5	5	4	5	4	5	5	5	5	5	4	4	5	5.0	5.0	5.0	5.0	2.8	3.6
71	4	4	4	5	4	4	9	4	4	4	4	4	4	4.3	5.0	5.0	4.3	3.6	4.3
72	5	4	2	5	4	5	4	5	4	4	5	4	4	5.0	4.3	2.8	4.3	2.1	4.3
73	4	5	5	5	5	5	5	5	5	4	5	9	5	5.0	5.0	5.0	5.0	5.0	5.0
74	5	5	4	5	4	3	4	4	4	5	4	4	4	4.3	4.3	5.0	5.0	2.8	3.6
75	4	4	4	5	3	3	4	4	4	4	4	2	3	5.0	5.0	5.0	5.0	4.3	3.6

	VA	VA	VA	VA	VA	VA	VA
41	4.3	4.3	3	1	2	2	1
42	3.6	.7	3	4	2	5	2
43	4.3	4.3	3	4	1	3	1
44	4.3	4.3	3	4	2	2	9
45	4.3	4.3	3	4	2	5	1
46	4.3	4.3	3	4	1	5	9
47	5.0	4.3	3	4	2	2	1
48	3.6	4.3	3	4	2	2	1
49	5.0	5.0	1	1	2	1	9
50	5.0	3.6	2	4	2	3	1
51	5.0	2.8	4	4	1	3	1
52	3.6	4.3	4	4	2	3	2
53	5.0	4.3	3	4	1	4	1
54	5.0	5.0	3	2	2	2	1
55	5.0	4.3	3	2	2	2	9
56	5.0	5.0	4	3	2	3	2
57	5.0	5.0	3	4	2	1	2
58	4.3	4.3	3	4	1	2	1
59	5.0	5.0	3	1	2	2	1
60	3.6	3.6	4	2	2	2	1
61	4.3	4.3	3	4	2	2	1
62	5.0	4.3	3	4	1	5	1
63	3.6	5.0	3	2	2	2	1
64	5.0	5.0	3	4	1	2	1
65	5.0	4.3	3	3	2	4	1
66	3.6	4.3	3	4	1	2	1
67	5.0	3.6	3	3	2	1	2
68	3.6	4.3	3	2	2	2	1
69	5.0	4.3	3	4	2	5	1
70	5.0	5.0	3	2	2	2	1
71	4.3	4.3	9	2	2	3	1
72	2.8	5.0	3	3	1	2	1
73	5.0	5.0	4	1	2	2	1
74	3.6	3.6	4	4	1	2	2
75	4.3	3.6	3	4	2	2	1

APPENDIX D

QUESTIONS 1 THROUGH 13—SECOND TABULATION COMPARATIVE RESULTS

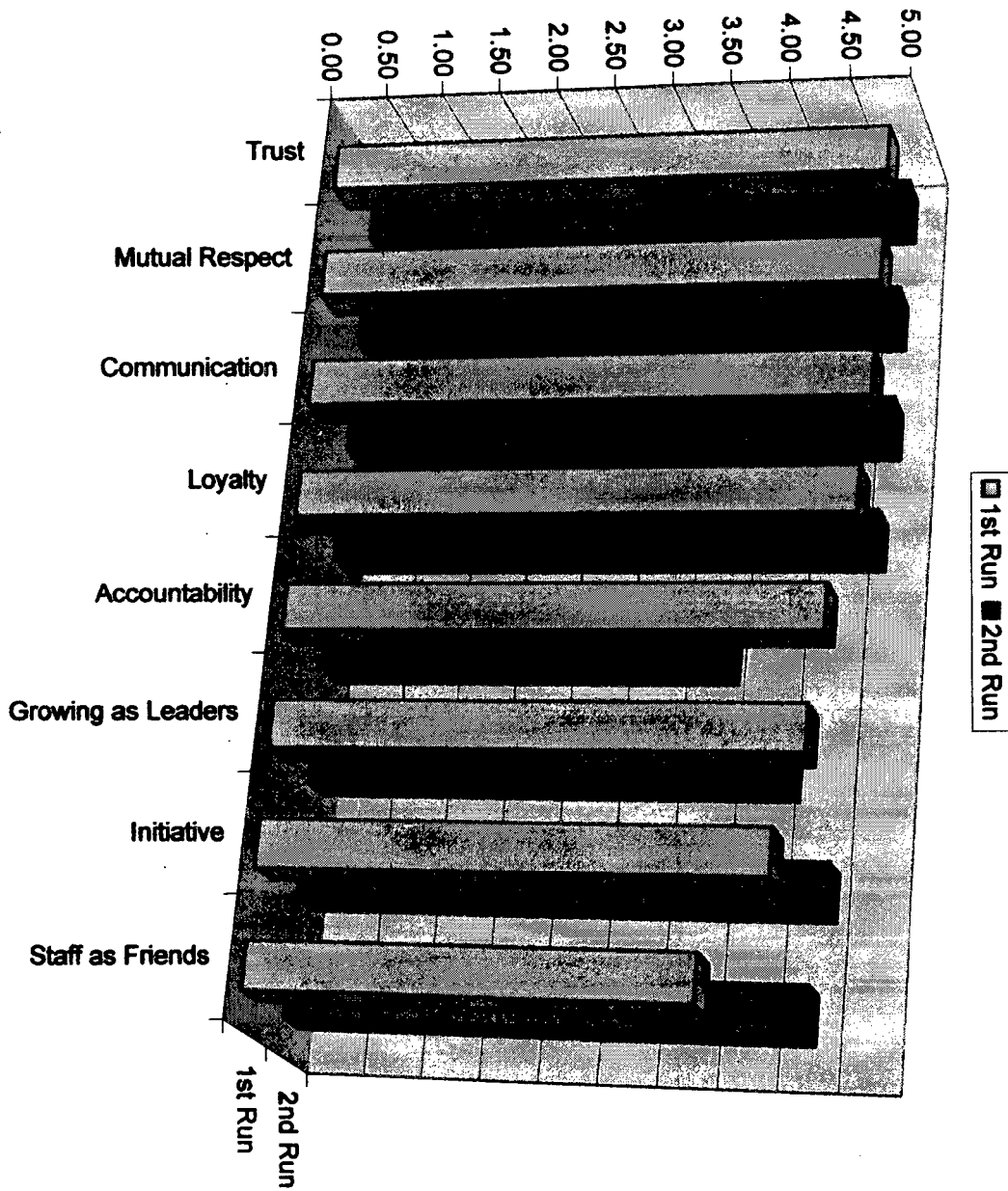
Data	1st Run	2nd Run
Loyalty among team members is important to have on a pastoral team	4.81	4.66
I like serving on a pastoral team	4.63	4.29
When we share input on issues our team is facing it is important for us to be open and transparent	4.56	3.49
Personal goals are important for me to succeed	4.49	4.80
Having team goals helps me understand where we are going as a team	4.49	3.83
Having clear job descriptions on our team is essential	4.35	4.03
When individual roles on our team are clear things function more smoothly	4.29	4.00
I like having one on one time with fellow team members to deepen our relationship	4.23	4.46
I like to have personal time away from the team	4.05	4.48
Being on a pastoral team is essential in my growth as a leader	4.04	4.55
Our team has a comfortable degree of transparency between team members	3.92	4.17
Our staff meetings provide a context where we can show that we work as a team	3.91	3.91
Keeping a pastoral team's interpersonal relationships open is a challenge	3.57	4.23

APPENDIX E

QUESTION 14—SECOND TABULATION COMPARATIVE RESULTS

Behaviors/Attitudes:	1st Run	2nd Run
Trust	4.79	4.79
Mutual Respect	4.79	4.76
Communication	4.77	4.77
Loyalty	4.71	4.69
Accountability	4.51	3.52
Growing as Leaders	4.42	4.10
Initiative	4.20	4.46
Staff as Friends	3.67	4.35

Behaviors/Attitudes



APPENDIX F

FREQUENCY OF RESPONSE AND VARIABLE LISTING

Questions 20 & 21 Merged	Frequency	Percent of Total
Clear Strategies/Plans	23	19%
Open Communication/Honesty	17	14%
Regularity in Time Together	15	12%
Loyalty/Trust/Accountability	15	12%
Team More Comprehensive for Serving Congregation	12	10%
Develop Close Relationships	12	10%
More Staff	10	8%
Mutual Respect	3	2%
Team before Self in Church Affairs	3	2%
Maturity	3	2%
Working Too Hard	3	2%
Unity Among Members with:	2	2%
Merged Nepotism with:	2	2%
Started Team Building from the Beginning	1	1%

Variable

Open Communication/Honesty

Merged With:

Inter-gender Communication
Speak Compassionately & Carefully
Openness
Team Communication
Recognize Different Communication Styles
Communication for Entire Staff
Less Negativity
Understanding of Differences
Confront Team Issues Openly & Honestly
Assertiveness
Spirit of Democracy

Develop Close Relationships

Team Family Socializing
Team Projects
Collaboration & Coaching
Praying Together for Each Other
Team Retreat
Team Family Connection Time
More Spiritual Time with Team

Regularity in Time Together

One on One Meetings
Mentorship
Personalized Sessions
Counseling
Direction
More Time Together
Formalize Meetings
On Track Discussions
Laugh Too Much
On Time Meetings

Loyalty/Trust/Accountability

Loyalty
Trust
Respect for Roles & Functions
Confidentiality & Trust
Accountability
Accountability to Local Church Leadership

Clear Strategies/Plans

Clear Job Descriptions
Revisiting Church Vision
Budget Parameters
On Track Discussions
Organization
Revisiting Church Vision & Re-evaluation
Singular Goals for the Church

Mutual Respect

Conflict Resolution without Anger

Team before Self in Church Affairs

Personal Needs
Equal Engagement in Ministry

Unity Among Members with:

**Address Problem People/Circumstances
Personal Needs Not Being Met**

Team More Comprehensive for Serving Congregation

**Replace Existing Member(s) with New
Job Role/Function Alignment
Team Member Abilities/Skills
Team Members Too Specialized
Collaboration/Subgroups
Interaction on Vital Issues in Congregation**

Merged Nepotism with:

Husband/Wife Team Members

Maturity

Relax/Not Take Things Too Seriously

Started Team Building from the Beginning

Working Too Hard

More Staff

STRATEGIES OF TEAM FORMATION WORKSHEET

Strategies of Team Formation _____

Post-Survey Interview Questions with Larry C. Becker

- 1. The pastoral teams surveyed value trust, loyalty, and mutual respect as top priorities—they believe that growing trust, maintaining loyalty and demonstrating mutual respect is important. Do you think your team or the team you have been on does or has done this? If so, how?**

- 2. Personal goals and team goals scored differently—with personal goals scoring nearly a point higher. Personal time away also scored higher than working as a pastoral team in staff meeting. What do you see the right balance being between personal and team time?**

- 3. Accountability as a behavior on a team scored the lowest among those surveyed. What obstacles do you see standing in the way of achieving accountability on a Seventh-day Adventist pastoral team?**

- 4. If you could achieve a “win” as a pastoral team what would that look like?**

- 5. Were you to start fresh on a team of pastors, irregardless of your role or position, what would your number one priority be in the first 12 months on the team?**

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